

VOL. 8, NO. 1

JAN 5 1917

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JANUARY, 1917

MISSIONS



A BAPTIST
MONTHLY
MAGAZINE

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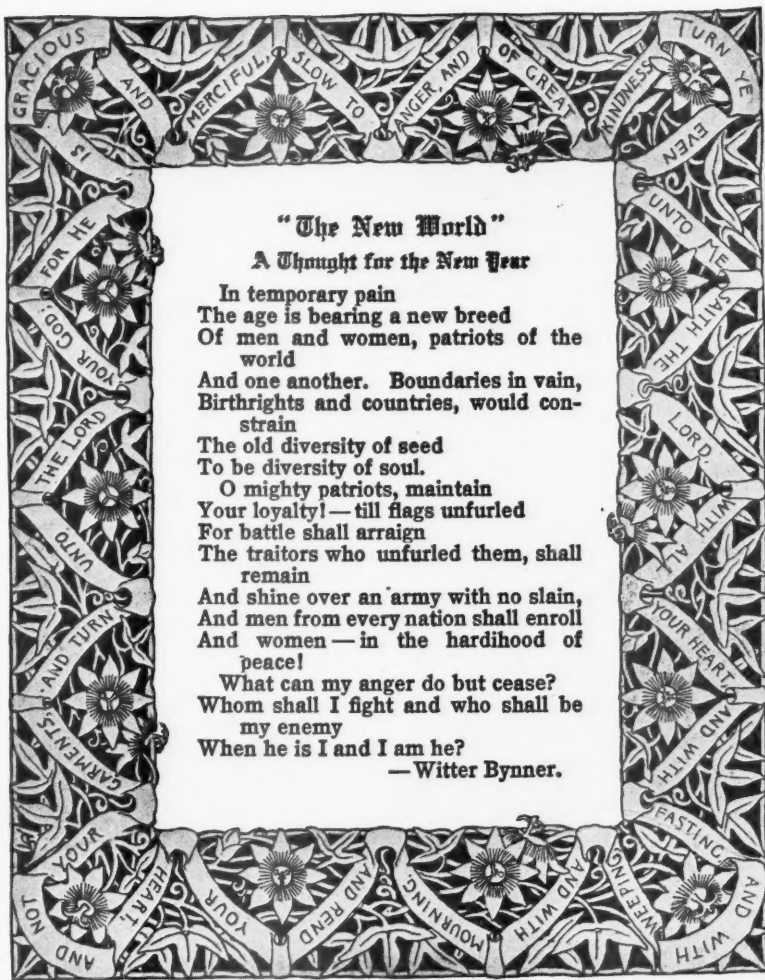
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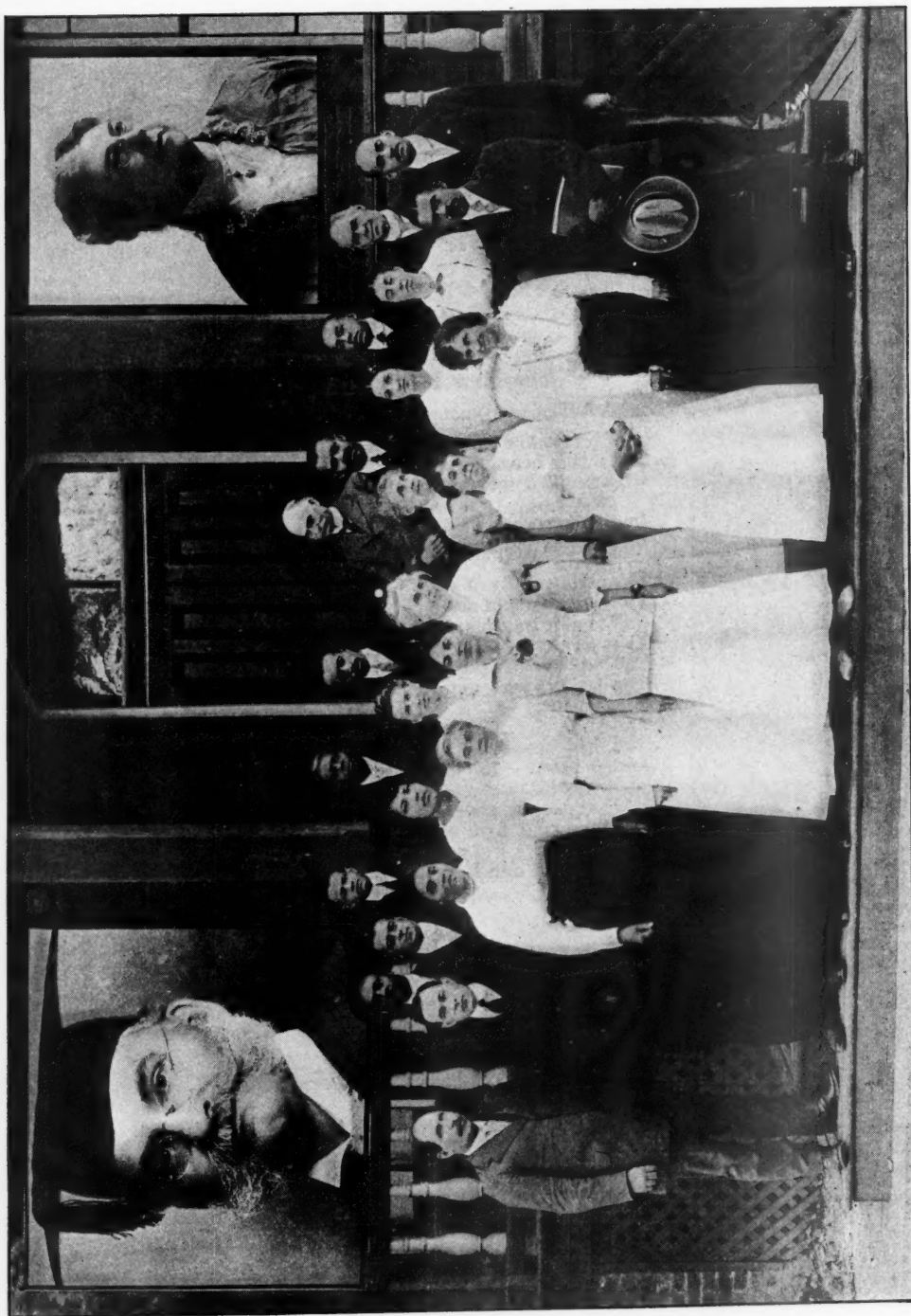


"The New World"

A Thought for the New Year

In temporary pain
The age is bearing a new breed
Of men and women, patriots of the
world
And one another. Boundaries in vain,
Birthrights and countries, would con-
strain
The old diversity of seed
To be diversity of soul.
O mighty patriots, maintain
Your loyalty!—till flags unfurled
For battle shall arraign
The traitors who unfurled them, shall
remain
And shine over an army with no slain,
And men from every nation shall enroll
And women—in the hardihood of
peace!
What can my anger do but cease?
Whom shall I fight and who shall be
my enemy
When he is I and I am he?

—Witter Bynner.



PRESIDENT AND MRS. C. L. MESERVE AND THE FACULTY OF SHAW UNIVERSITY, RALEIGH, NORTH CAROLINA

MISSIONS

VOLUME 8

JANUARY, 1917

NUMBER 1

In the 1917 Vestibule



HAPPY New Year to one and all—to all who are readers of MISSIONS and to all who ought to be—and that takes in the entire Baptist family! MISSIONS for 1917 hopes to improve upon any year past in the amount of vital, instructive, heart-clutching, pulse-quickenings news it brings from the fields where our missionaries are putting in their lives. We are going to hunt for the "Human Documents," the brief stories that tell of the redeeming power of Jesus Christ. We shall crowd the news columns as never before.

At the same time, MISSIONS for 1917 will bring each month some article of special value to the thoughtful reader, the student of missions, the man or woman seeking ever enlarging knowledge of the movements among the nations. We have promise of such articles from men in China and Japan and India who know how to review the progress along social and moral and religious lines in their lands. The Travelogist will continue to take us around the globe, in such wise that we cannot justify ignorance if we learn what he tells in pointed and pithy manner. Missionary Dialogues, too, will be a feature—this method proving most effective for program use. The Little Language Lessons will not make us all linguists, but they will give those who follow them some idea of what the different languages are like, and incidentally what a training a missionary has to go through in this particular. Dr. Catherine Mabie is going to show us what the dialect of her section of Congo-Belge is like, and other missionaries will translate the Lord's Prayer or some Scripture verses for us in the languages they use.

The high price of paper will make it necessary to run MISSIONS this year as economically as possible, but we can promise that there will be no lowering of the grade, no lessening of the value of the contents. All the departments will be conducted with view to the one great end of making MISSIONS effective by the inspirational quality of its information. This year we shall seek to make our mission fields and work and needs known to the great Baptist constituency as never before.

A new feature appears this month in the description of Shaw University, one of our great Home Mission Schools, through a series of pictures. To reach its constituency the institution takes an edition of a thousand copies and will distribute them. This method may commend itself to others.

If you start with Mrs. Bain's exceptionally readable sketch of touring in Lukunga, you will be likely to go on to the end—for there are no dull pages. If you find any, tell us what they are, and we will be careful not to reprint them.



MR. AND MRS. BAIN ON THEIR MISSIONARY TOUR

Itinerating in Lukunga District, Congo Belge

BY MRS. A. L. BAIN

FIVE weeks out of two months Mr. Bain and I spent most pleasantly and I trust profitably itinerating among the villages of our Lukunga District. We left the station June 22, myself in a hammock with six men to take turns at carrying, and Mr. Bain with staff in hand to trudge the rough, wearisome, uphill and downhill road on foot. We had decided to visit the North Bank first and the country in that part is too rough for the monocyte, and another hammock was too expensive.

Our first night was passed in one of our Christian villages, where we also met three of our boarding-school girls, who were delighted to see us. The service in the evening was well attended. Early the next morning we left, and after an hour's walk reached the river, but had to wait an hour for canoes and canoe-men to ferry us across.

Once in the canoe and off from shore, I was thrilled and fascinated. It was a cool, pleasant morning. The swift Congo stream sped rapidly but smoothly along with only a few innocent whirlpools here and there ruffling its surface. The river with its steep, grass-covered banks; the island with its green shores and branchy trees; the mountainous country with its groups of stately palms, which never lose their charm—all presented a most picturesque and impressive scene, which caused my heart to go out to the Great Creator and loving Father in adoration and praise "For his goodness and for his wonderful works to the children of men."

We visited some twenty-five villages and were well received in most of them. Out of this number we have teachers in only nine. I was astonished at the raw, untouched heathenism that still exists in

villages only one and two days' walk from the station, after over thirty years of mission work in Lukunga district. Fetichism and heathen customs of all kinds were very much in evidence on every hand. Some towns have up to the present withstood every effort on the part of the missionary. In several towns the people told us, when we pleaded with them to send children to our Boarding School, or asked them to receive a teacher to teach them in their own town, "We do not want 'God's Business' in our town. We want palm-wine only." In one town a bold, impudent boy said to Mr. Bain, "Get out of our town. We do not want you nor your 'God's Business' in our town. Get out quick!" He, evidently, only expressed the feeling and sentiment of his elders.

Several of the smaller towns asked for teachers and a number of the others would gladly receive teachers, but the sad fact stared us in the face that we had none to give them. "Pray ye, therefore, the Lord of the harvest that he send forth laborers into his harvest." In all the towns the young people as a rule, and especially the young men who have worked for the State or Railroad Company and thus come more or less under the influence of our missions at railway centers, are kindly disposed and, realizing the benefit of an education, would gladly welcome a teacher to their towns. They are, however, held in such terror by their petty chiefs and old men councilors, who direct all the affairs of the towns, that they do not even dare to attend services without their consent. In three towns not a single villager came to our services, only the men of our caravan being present. The old men cling most persistently to the customs of their fathers, seeing only the destruction of their social, tribal and religious life in the development of the individual by Christian teaching.

The women with their scanty clothing, their heavy brass or iron anklets, their painted and oiled hair and faces, their heavy bundles of wood or baskets of food upon their heads, their babies strapped to their backs, presented a sad picture of heathen bondage and superstition. It made my woman's heart ache to be able to help them realize the great joy and perfect liberty which might be theirs in our Lord

and Master Jesus Christ. In some instances it was almost impossible to come even in speaking distance of them. The women, being less intelligent and more superstitious than the men, cling even more tenaciously to their heathen customs, and are consequently less ready to listen to new teaching. The women moreover are less accustomed to the white man and so are more afraid of what he might say or do, while the men come more or less in contact not only with missionaries, but state officers, traders and others. Some of the women were so afraid that they almost ran whenever it was necessary to pass us, while others would go out of their way in order to avoid meeting us.

As white women do not often travel about in the villages, I was more of a curiosity than my husband. I was the first white woman that had visited some of these towns, and many of the women had never seen a white woman and did not seem to realize that I was a woman till I told them. I used to take my roll of Bible pictures and go about the towns from house to house and thus attract the attention of the women and children. As I talked to them about their children and told them that I too was a woman and had children, their eyes would open wide and they sometimes forgot their estrangement and began to talk and ask questions. Some told me that their little ones had been taken by God. I then told them that I too had had two little ones taken, but that I did not sorrow as those without hope, for I would see them again, that God who had taken them could take better care of them than I could, and that now they were with him, where there was no sickness, neither sorrow nor death. This formed a bond of union and sympathy, and I could tell them of our blessed Lord and Saviour who died for them. Some would only listen for a short time and go away, others would pick up their baskets and go for their gardens as soon as they saw me approaching, not even daring to look for a moment; one was so afraid that she actually began to cry for help as I happened to stand between her and the door of escape.

The children were more easily attracted if not hindered by their parents. In one village some twenty children gathered

around me and then took me to other houses, and when some of the children ran to hide as they saw me coming, one little girl called out, "O do not be afraid, she is only a woman, come and see the pictures and her watch and hat." They chatted away quite freely and happily until we met an old man who said something to them and frightened them so that one by one they slunk away and soon all were out of sight. The poor, ignorant heathen are afraid that if they listen to the white people's message some dire calamity is sure to befall them. One petty chief said to Mr. Bain, "One white man stayed over night and left death in our town. Our people have been dying ever since. We do not want your teaching. Go away at once." How sad that these poor, ignorant, superstitious people should believe that we bring them death when, in fact, we bring them the "Words of eternal life." But the Devil was a deceiver and a liar from the beginning and he is doing his best and succeeding well at deceiving the inhabitants of Congo.

I mentioned above that one town received a teacher about six months ago. We visited that town and were most agreeably surprised at the changed attitude of the people, especially that of the women. A few months before the teacher went there, Mr. Bain visited the town and nearly all the women fled to the grass when they saw him approaching. Now, instead, having learned of our coming, they were practically all out in the road or in the streets to meet and welcome us to their town. There were old women and young women and middle-aged women with babes in their arms or at their sides; some appeared with their hair and faces natural, many had theirs blackened with oil and charcoal to signify their mourning, others had theirs reddened with oil and ground cam-wood to enhance their beauty, and all were decked in their best apparel. They seemed perfectly delighted that their white teacher and his wife had come to their town. We received the most hearty welcome there of any town we visited, and that notwithstanding the fact that there is not a single church member in the place. As it was so unusual to see so many women on reaching a town, I

thought that after their curiosity at seeing a white woman had been satisfied, they would likely go away and not return; so believing it wise to "strike while the iron was hot," I immediately got hold of my roll of Bible pictures and began to teach them. Some sixty women and girls sat down on the ground and for an hour listened most attentively to the story of the birth and childhood of our Saviour. I dwelt especially on the verse, "And thou shalt call his name Jesus, for he shall save his people from their sins." With the women I like to begin with the birth, as I can easily get a point of contact through motherhood. I can also give many practical suggestions as to the duty and responsibility of mothers. When I said I would stop they all said, "Oh, go on, we are not tired."

Mr. Bain, who had arrived by that time, said, "But *mama* is tired and needs food and rest. We will have service tonight, come then, and if you come tomorrow morning *mama* will show you more pictures." In the evening we had an attendance of about 100, the majority women and young people. The next morning at 6.30 the women were outside of the hut we occupied, ready for more teaching before starting out for their day's work. As the women are not only the housekeepers, cooks and mothers, but the field-laborers—the bread-earners as well as bread-makers,—their time is fully occupied from morning to night. These women, however, were not too busy to take time to hear more of the blessed gospel of salvation.

We spent three of the most delightful days of all our trip in this town, and the interest increased throughout. Sunday noon was the culminating meeting. I first showed more pictures and talked about an hour to the women and children and to some men who came; then there was the general meeting, when some 150 people were present, some having come from four neighboring towns, among them some Christians as well as inquirers. Mr. Bain presented the ever-new and interesting theme, "The death and resurrection of our Saviour." Then the evangelist of the town spoke (by the way, he is the only man in our district who has had the training afforded at Kimpese; we hope to send two

this coming year); and several others bore short testimonies. Everybody took enthusiastic part in the singing. When the names of those who wanted to follow the teachings of Jesus were asked for, five young men and seventeen women, mostly young ones, gave their names. Then the collection was taken. When the heathen women saw the Christians and inquirers give, they too wanted to have a part and arose in different parts of the audience and went to their houses, returning with small basketsful of peanuts. Until aside from money we had nineteen little basketsful of peanuts. It was an interesting and touching sight to see these poor, painted, ignorant heathen women bringing their gifts to the work of our Lord and Master.

After dinner and the next morning, I believe all the women who had babies or small children brought them to be doctored, and all paid for the medicine either in money or in eggs and peanuts. Altogether we had a blessed time, and hope to receive some of these people into church membership.

In the towns where we have any work our efforts were principally put forth to strengthen the same, not only by, public services but by trying at every opportunity to help and instruct the Christians individually. These weak children of the Faith are sorely in need of cheer and encouragement. They have so many temptations and drawbacks. The more we become acquainted with their life socially and religiously, the better able are we to sympathize with them in their weaknesses.

After a three weeks' tour we returned to the station for rest; and after having thus traveled about, living in native huts and cooking our food on three stones, we appreciated much a good disinfectant spray bath and the other simple comforts of the mission bungalow.

Two weeks later found us on the Bangu, a low mountain range extending from Lukunga to Kimpese. It is a rich, fertile country and trade and railroad centers are within easy reach. The people are, relatively speaking, well off. The heavy mountain dews make it possible for them to raise good crops even during the dry season.

This region was early opened up to

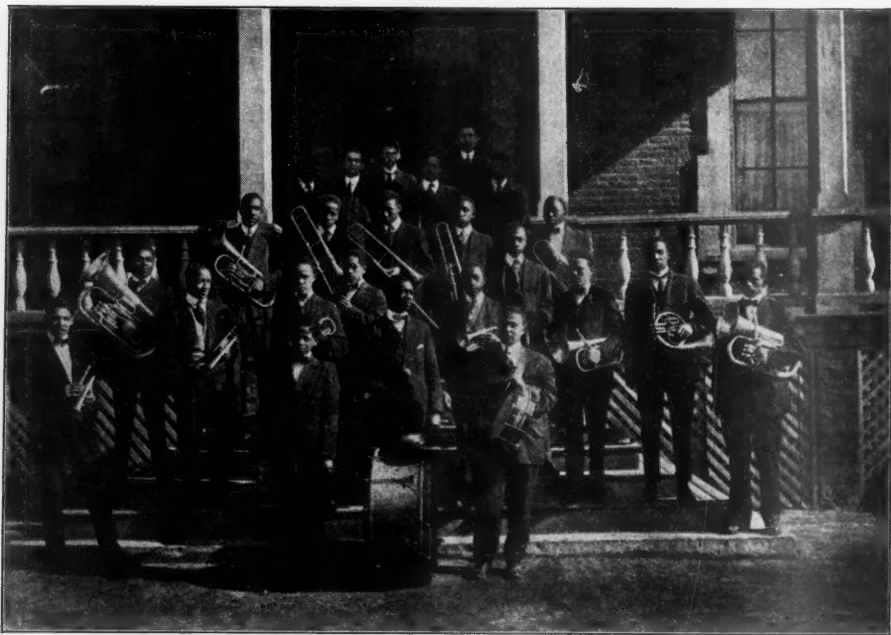
our missionaries and here even at present we have our greatest number of Christians. The difference in the attitude of the people from that of the people of most of the towns on the North Bank was quite marked. We were everywhere welcomed and nowhere feared. Fetichism, while still existing more or less in all the towns, is kept somewhat in the background.

The first Sunday we spent in one of our most central outposts and had more than 300 present at the noonday service. The hour before the general service I held a meeting for women and children and there must have been 150 in attendance. The next Sunday at another outpost about 250 attended the midday service.

The women were everywhere accessible. They used to enjoy coming around and watch me prepare and "cook my husband's food." The Congo woman never says, "I am cooking our food," but "I am cooking my husband's food." Making pancakes, biscuits and bread especially interested them, and when I gave them a cake or a biscuit to taste, it was divided and re-divided so that each one might know what the white people's food was like. Our soups were from native chickens and our vegetables their own, so these aroused no special curiosity. This coming down and sitting around their fires while cooking made me seem more like one of themselves, and I had many an opportunity of giving some practical lessons on the duties of dutiful wives and good mothers.

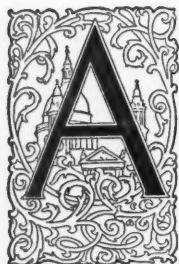
In all the villages on both sides of the river, I tried to do what I could to arouse greater interest both in our Boarding School and in the village school, and succeeded in selling quite a number of school books. We no longer as a mission provide school materials free of cost to the natives, and find that by buying their books they take better care of them and greater interest in the work of the school.

I enjoyed itinerating so much that if time and strength permitted, I would like to use most of my time among the villages trying to cheer and brighten the lives of our dear sisters of Congo for whom Christ died, that they might know more fully what it means to "sit together in heavenly places in Christ Jesus."



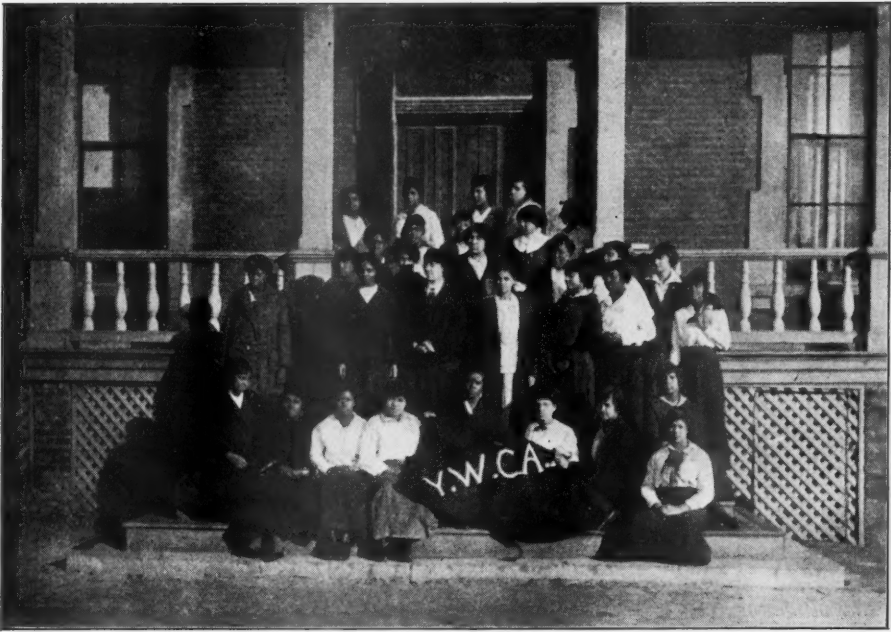
SHAW UNIVERSITY BAND AND PART OF THE GLEE CLUB

Shaw University in Pictures

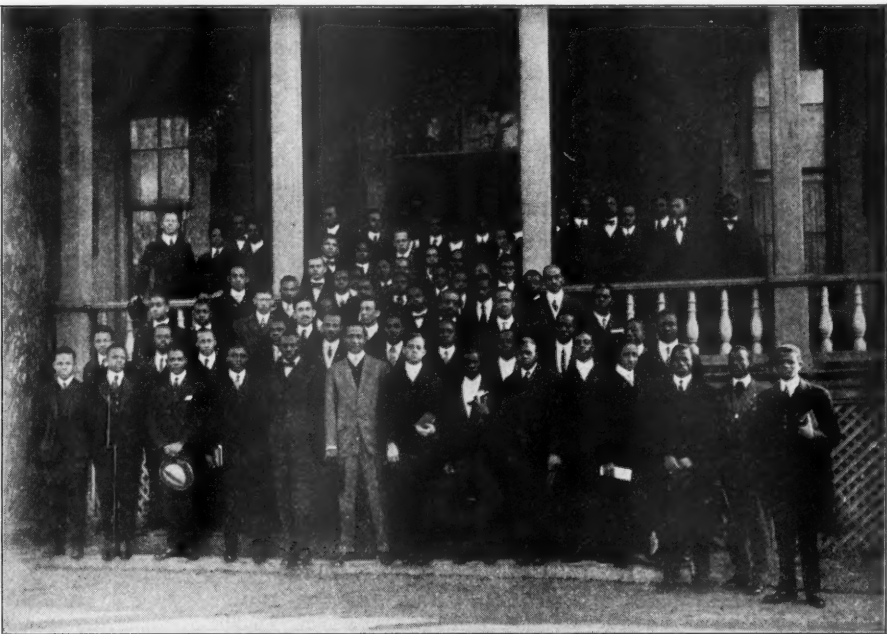


AMONG the Schools which the Home Mission Society has established and sustained for the training of Negro students for useful and helpful life, Shaw University holds place in the front rank. It combines happily the intellectual and industrial features, and has much more of the latter training than is commonly supposed. The pictures speak for themselves, and tell the story of education more effectively than could be done by description. President Meserve has been at the head of Shaw over twenty years, and is one of the best equipped educators in the country. First engaged in the work of Indian education, he was drawn to devote his life to the uplifting of the colored people.

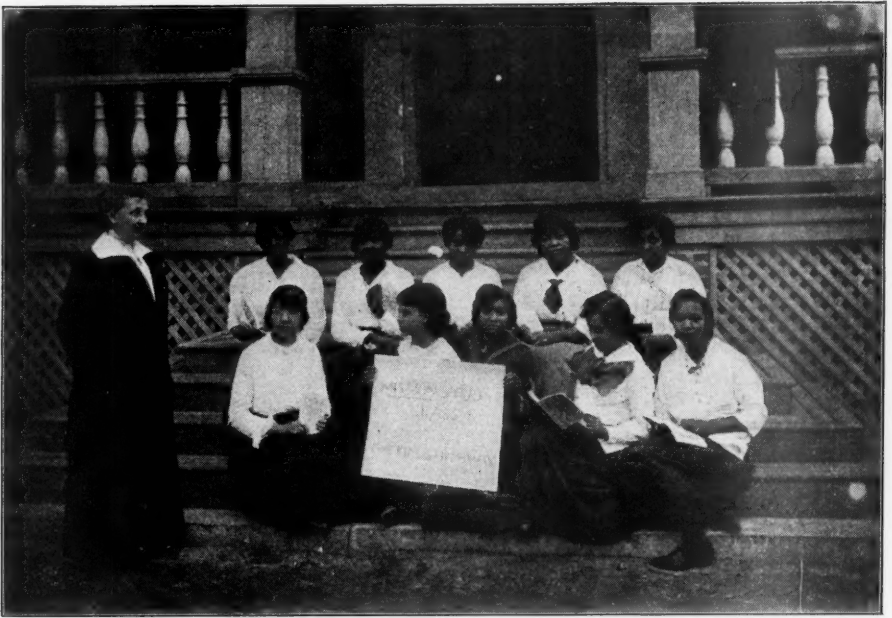
Under his care, Shaw has gained a place of esteem and repute in Raleigh, whose best white people have manifested in many ways their interest in the institution and its management. Shaw graduates have won distinction in professional life, and hundreds of the young women graduates have made Christian homes of the needed type. Shaw has a faculty of competent and devoted teachers. (See p. 2.) Mrs. Meserve, who has prepared this picture story, seconded her husband in all his efforts, and exercises a fine womanly influence that means much for the life of the school. A visit to Shaw will convince any one of its efficiency as a mold of Christian character. To hear the large body of students sing in the chapel is in itself worth going to Raleigh to enjoy. This series of pictures will open the eyes of many readers to the practical and progressive phases of student life, and make Shaw University something more than a mere name. It is a life laboratory. Shaw was founded in 1865 by Dr. H. M. Tupper, President until his death in 1893. Last year it had a faculty of 27; 312 students, just half of them males; 78 were preparing for college, 46 taking a college course; 17 were students for the ministry. Shaw graduates are especially recognized in educational work.



Young Women's Christian Association. This has been in operation two years, and has drawn the girl students into closer companionship; also affording opportunity for personal work.



Young Men's Christian Association. It is significant and interesting that the entire membership is divided into Volunteer Bible Study Groups, each with its teacher and regular work.



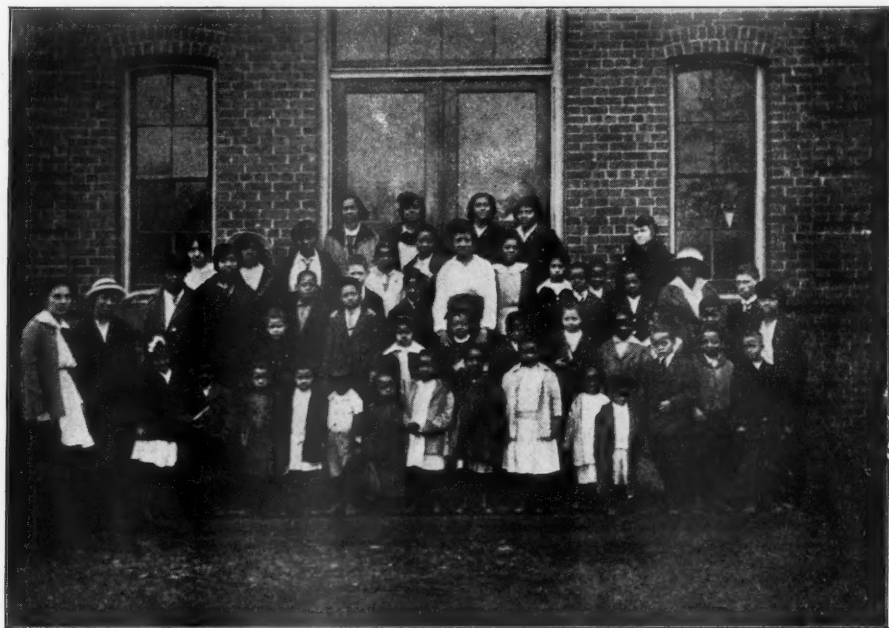
The Hayes-Flemming Missionary Society, named after two early graduates who went to Africa as missionaries, conducts Mission Study classes; one of these classes, Mrs. Ewing, teacher, is here shown.



The Basket-Ball Team indicates that physical culture is not neglected at Shaw. Indeed, there are gymnastic exercises for all students, and the ball field and playground are lively places.



Sunday School Teacher Training Class and Model Sunday School; Miss Lenon, Superintendent, Miss Bryant, Teacher. This class affords the life-laboratory in which the qualified students acquire proficiency.



Practical School; Miss Anna Foster, Teacher. A class of the students in special training for teaching, and the pupils who are under their instruction. This school is kept up to grade



Mechanical Drawing Class; Prof. Edwards, Teacher. Shaw affords opportunity for the development of individual aptitude and ability, and each student is led to develop special talent and taste.



Manual Training Class; Prof. Logan, Teacher. The classes in carpentry and in cane and rush seating (the latter here shown) do much of the repair work of the school.



Class in Carpentry and Wood-turning; Prof. Logan, Teacher. The work in this department is skilled, and desks and cabinets, tables and chairs of high grade have been turned out.



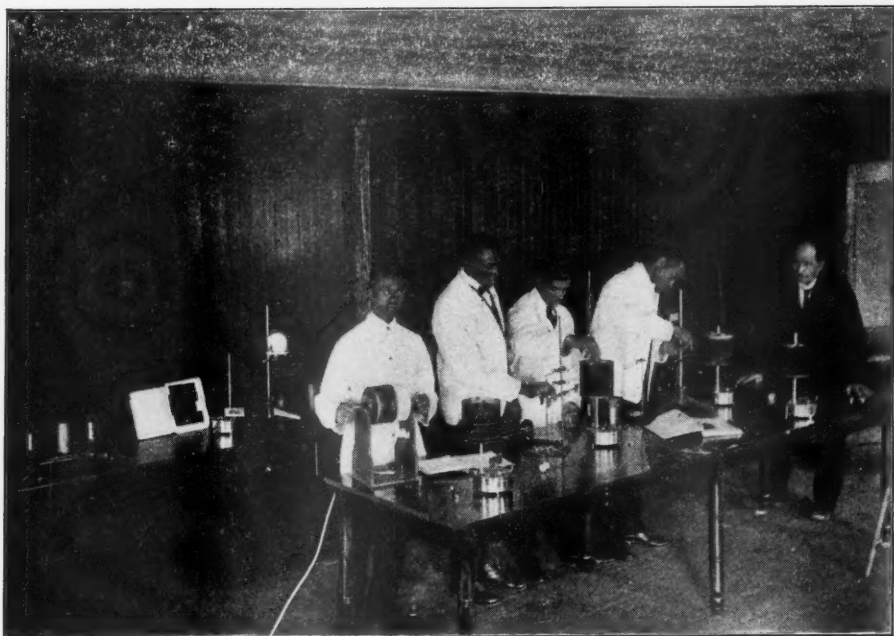
Bricklaying Class. President Meserve is on the left, with a visitor who claims brick-laying as his business. The machinery above was installed by Prof. Edwards, a colored man, superintendent of the men's industries, with student aid.



Class in Biology; Prof. Bias, Teacher. Shaw University had for many years a Medical School that held excellent rank and graduated many physicians, who were needed by their people.



Class in Bacteriology; Dr. Peter F. Roberts, Teacher. The Medical School, closed some years ago, accounts for the unusual facilities afforded by Shaw in the laboratory equipment.



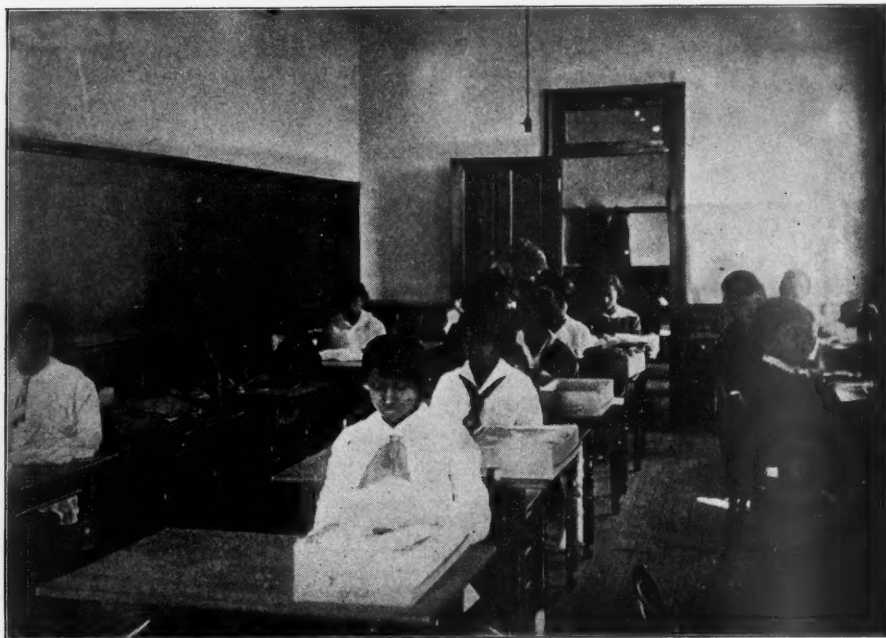
Class in Physiology; Dean Stoddard, Teacher. There are many students fitting themselves for professional lines, and the science classes never lack for ambitious and eager learners.



Class in Pharmacy; Dean Stoddard, Teacher. The training at Shaw is practical and thorough. The graduates are able to take rank among the foremost in the work they follow in life.



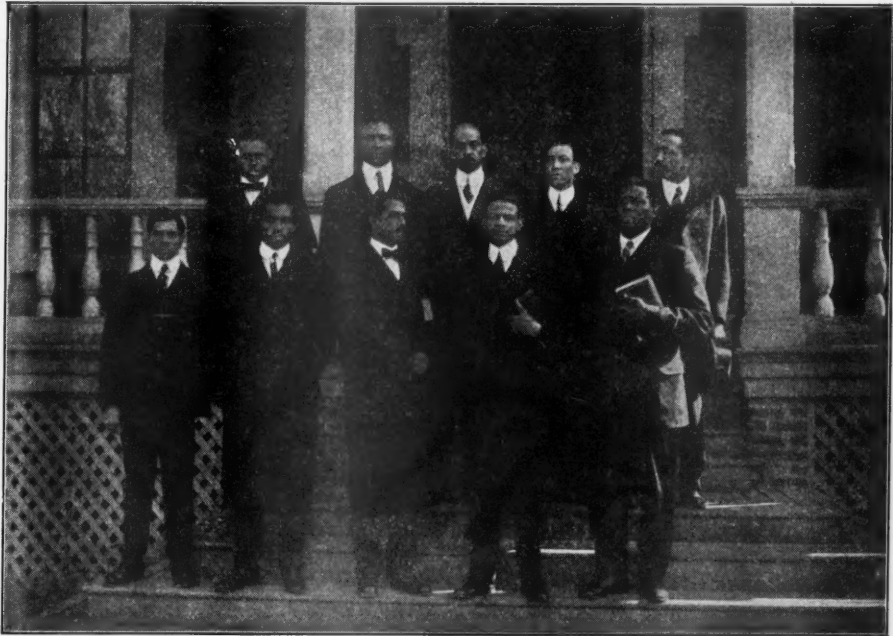
Class in Sewing; Miss Clark, Teacher. The course is thoroughly systematized, covering three years, and every girl is required to take it. There is no elective in plain sewing at Shaw.



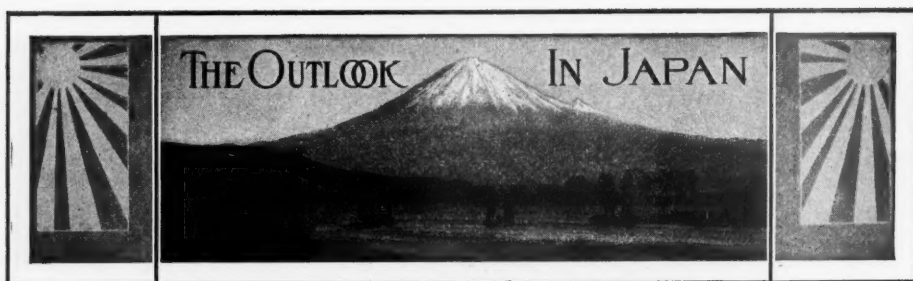
Dressmaking Class; Mrs. Ewing, Teacher. The course in dressmaking is optional. On the right is the mother of the Domestic Science teacher. After giving all her children education, she is now given this advantage by them.



Class in Cooking; Miss Bertha Perry, Teacher. She was trained in Shaw. The room was made by utilizing unoccupied space in the attic of Estey Hall, the girls' dormitory.



Faculty and Student-Teachers of Bible Study Classes. Students cannot graduate from Shaw without some acquaintance with the Bible, and the great majority are professing Christians and church members. The school atmosphere is pervasively Christian.



The Travelogist in Japan

I

Name? Japan, we say; *Nippon*, the Japanese call it. Word from the Chinese, meaning "sun-origin" or "eastern land." Hence the term Sunrise Kingdom, often heard.

Island Empire? Rather; about 4,000 islands in the entire empire chain, which extends from near Kamchata on the north to Formosa's southern boundary, a 2,400 mile stretch, curving from east to west. But we have to do mostly with Japan Proper, by which we mean the main island of Hondo, Yezo or Hokkaido on the north (Yed-zo or Hock-kye'-do), and the two smaller ones to the south—Shikoku and Giushiu (She-ko'-koo and Ki-oo'-she-oo).

Area? Japan Proper has 148,090 square miles. Hondo has 86,751 of this total, or considerably more than half, and has a length of about 708 miles from Tokyo to the northern end. Add Korea, annexed in 1910, with 84,000 square miles, Formosa with 13,840, and Sakhalin on the extreme north, with 13,000, and the total of the empire is 259,233, or a little smaller than Texas. Japan Proper is about the size of New York, Pennsylvania, New Jersey and Ohio combined.

Population? Estimated in 1914 at nearly 54,000,000 in Japan Proper. Add 15,000,000 for Korea and 3,000,000 for Formosa, and the grand total is about 72,000,000. The Formosans, however, are nearly all Chinese or aborigines, the Japanese numbering only 52,000.

The People? The aborigines are the Ainus in the north—a race nearly extinct, perhaps 20,000 remaining. The Japanese are predominantly Mongolian, with some Malay blood. Opinions as to

their character differ greatly, and generalizations are nearly always unjust. Few question their ability, cleverness, imitativeness, loyalty to tradition, and their patriotism. The merchant class, one of the lowest in the order of rank, is sufficiently shrewd and dishonest to bring much ill-repute upon the nation, but possibly not more than American traders do upon our country. It may be significant that the Japanese are called the Yankees of the East. Our missionaries find the average Japanese just about the average humanity anywhere, with its mixture of good, bad and indifferent, kind, selfish and cruel, enlightened and ignorant. All agree that the Japanese are a most interesting people, Japan a beautiful country, and a wonderful field for Christian effort just now.

Climate? All varieties nearly, if one goes from the Arctic snows of Sakhalin and Hokkaido to the semi-tropical heat in Formosa. Hondo lies in about the same latitude as the middle and southern part of the United States. Tokyo is nearly on a line with San Francisco, not far from that of Washington, our capital. Northern parts are proportionately colder than ours in the same latitude. In Tokyo the mean temperature ranges from 37 in January to 78 in August, yearly average 56.8. Mean rainfall 57.82 inches. Most of the rain falls in June and September—good months to stay away from the islands. Weather finer than in England, but none too sunshiny. Snow seldom lies long in Tokyo, but Morioka and Sendai have more. Fogs are prevalent in summer in northern and western sections, and the annual typhoons are apt to do much damage. Climate healthy on the whole,

but a peculiar chilling dampness is prevalent and unescapable. Earthquakes are frequent though not often very serious. The most terrible was in 1897, when 27,000 lives were lost. Floods do more damage. The islands are volcanic and hot springs abound. Near Karuizawa (Kahr-oo-e-zaw'-ah) where missionaries go in summer to escape the heat of the plains, the noted volcano Asa'ma indulges in eruptions daily, sending smoke and steam sometimes a mile high.

Mountainous? Exceedingly; mountains always in sight, 8,000 to 12,400 feet in height — the latter reached by Fuji-yama, highest peak in Japan Proper and the most noted and beautiful, venerated by the people who see its ever snow-crowned crest rising into the heavens. (*Yama* and *san* mean mountain, as Fuji-san or Fuji-yama, both names being used; pronunciation Fungi-yah'-ma, *j* having sound of our *ng* as in anger.)

Rivers? None of great size, most of them too swift for navigation. A number of beautiful lakes, the longest 39 miles in length. Numerous fine waterfalls. Some mineral springs of high medicinal value.

Vegetation? A great variety, 2,750 species being catalogued. Shrubs mostly evergreen, many with beautiful flowers; trees include the elm, beech, walnut, birch, chestnut, maples, oaks, and low palms and bamboo clumps in the lower grounds.

Fruits? Excellent — oranges, grapes, pears, apples, peaches, persimmons, figs, raspberries, and unfamiliar kinds such as loquats and pumelos. The plum and cherry are prized mainly for their blossoms, which have made Japan famous.

Animal life? One species of short-tailed monkey; a small black bear peculiar to Japan, and in Yezo (Yed-zo) a large brown bear like the grizzly of America. The domestic cat is the only species of the tiger family. There are badgers, foxes, sea otters with valuable furs, moles, hares, squirrels, wild boars, stags and antelopes. The horse, ox, pig and dog serve domestic purposes. Goats are unknown and sheep rare. The domestic dog is wolf-like and unpleasant, and the cat has a curious stump tail. Birds are numerous, but song birds not so plentiful. The Japan nightingale is the sweetest singer, the fly-catcher is the

most beautiful. Reptiles furnish ten varieties, few of which are venomous; frogs and toads abound.

Forest? Large areas of forest land, owing to humidity. Use of wood and waste by fire have however depleted supply of accessible timber and seriously affected climate and rainfall. National forestry law passed in 1907, government now regulating cutting of lumber and planting of new trees. Forests are state, crown and private. Forest yield for 1913 valued at \$51,000,000.

Fisheries? Fishing industry stands high, Japan's natural advantages being equaled only on our Atlantic seaboard. In the Inland Sea, where our Captain Bickel sails his gospel ship and does his wonderful evangelistic work, semi-tropical fish are found. Total value of catch in 1912 was over \$44,000,000, and manufactured marine products yielded \$28,000,000 more. Government is trying to increase this industry, as one means of relieving the poverty of the masses, too largely dependent upon agriculture.

Any mining? Japan has a moderate amount of mineral wealth; principal minerals coal, copper, silver, gold, iron and petroleum. Copper is far the most valuable, its output exceeding that of all countries but our own. Foreign capital can now be employed in mining, under governmental restrictions. Total value of mineral product in 1913 was \$65,000,000.

Agriculture? Backbone of the country; 60 per cent of the people agriculturists, yet only 15 per cent of the land arable. Think of that! Millions dependent on the soil, yet only about 20,000 square miles — half the area of the state of Ohio — under cultivation; farms averaging $3\frac{1}{2}$ acres to a family. This means intensive farming with a vengeance, also great poverty; Japanese are wonderful farmers, and could teach our farmers how to make their land pay.

Chief crops? Rice equals all others together, and is the main article of food; barley, wheat, millet, buckwheat, maize, beans and peas also grown everywhere. Large white radish is staple vegetable, persimmons and oranges the best fruit. Tea culture widespread, also tea drinking. Sugar is raised, and sweet potatoes form a

large part of the food in southern Japan. Government devotes much attention to agriculture, which provides half its entire revenue. Taxes are so high and returns so meagre that many are deserting the farms for industries and occupations that will pay better. Silk growing and manufacture is increasing.

Manufactures? Historic industries such as brocade stuffs, sword making, lacquer work, and art pottery were highly developed. Painting and carving show great excellence; enamel, bronze work and embroidery are remarkable; Japan paper made from mulberry and other trees is used extensively, and Japanese vellum is highly prized by art publishers. These are home industries. Modern ones, based on European civilization, have been established, including spinning, shipbuilding, gas manufacture, and other lines. Textile industries come first in importance, the manufacture of cotton, silk and hemp fabrics reaching a total value of \$154,900,000 in 1912. There are over 15,000 factories in Japan, and 281 electric light companies in operation. All the modern improvements are found in the cities.

Railways? First railroad between Tokyo and Yokohama, 18 miles, was opened in 1872. Government acquired most of the railways in 1906 and has since spent a hundred millions in extension and improvements. Japan now has about 6,000 miles of railway in operation, carrying nearly 200,000,000 passengers in 1913. This does not include the railways in Korea and South Manchuria.

Postal System? Up to date. Japan belongs to the Universal Postal Union, has postal savings banks, rural free delivery, and money orders. In 1913 there were 7,268 postal and telegraph offices; a billion and a half of articles were handled; the postal savings banks held nearly \$100,000,000; and the receipts were 27,500,000, expenditures only about \$15,000,000—so that in economical management out Post Office has much to learn from Japan.

Foreign Residents? Very few. Japan is a Japanese country. In 1913 it was estimated there were 16,000 foreign residents in Japan, the largest number in Yokohama (6,700), Kobe (3,200), Tokyo

(1,700), and Nagasaki (1,200). Japan has no foreign problem to trouble her, except the treatment of her people who come to the United States, which is shameful enough.

Chief Cities? Tokyo, the capital, 2,186,000 by the latest census; fifth largest city in the world; Osaka, 1,226,647; Kyoto, 442,462; Yokohama, 394,303; Nagoya and Kobe, about 380,000 each; and Hiroshima, 142,763. As the growth is steady, the total population and that of all these cities is increasing year by year. There are a host of small cities and towns, and most of the population live in these larger or smaller cities, towns and villages.

Government? A constitutional monarchy. The main power has rested since 1889 with the Emperor, his Elder Statesmen and Privy Council. The cabinet of ten members is selected by the premier, who is chosen by the Emperor. The Houses of Parliament consist of 379 members in the House of Representatives, and the House of Peers, which includes 16 princes of the blood, 13 princes, 29 marquises, 17 counts, 17 viscounts, 56 barons, 172 imperial nominees (for distinguished services in war and peace), and 45 representatives of the highest taxpayers.

Good Courts? Yes, with competent judges, allotted considerable power by law. There is no jury system, and political parties do not control as in England and the United States. Government is bureaucratic but kindly and mindful of the people's interests.

Language? Japan uses the Chinese picture words, eight to ten thousand of which are in use in the daily newspapers. This is a great hindrance. Years of time must be wasted to memorize and write these characters. The Japanese have invented, in addition, two alphabets, strangely mixed up with Chinese characters in common print. The adoption of the Roman alphabet by Japan, China and Manchuria would mean much for the future, and will doubtless come.

Education? Modern. Japan has a compulsory system of elementary education, under which both boys and girls whose births have been registered must attend school for six or eight years. Above ele-

mentary grades the sexes are separated. Boys have a five-years' course in the Middle Schools, girls a four-years' course in the Girls' High Schools. Three Imperial Universities furnish higher education for men, while Waseda University, founded by Count Okuma, is almost of imperial grade and largest of all in number of students; and there are numerous private and mission schools, besides normal, agricultural, industrial, commercial, nautical, military, medical, art, language and musical schools. Educationally, Japan is alert.

What do they eat? Japanese eat but little meat, expense being one reason. A handful of chopped beef will do for a family. At chicken or duck shops one can buy a leg, a wing, or a gizzard. Fish are abundant and cheap near the coast line. Vegetables are in the markets in great variety the year round. Sweet potatoes, beans, cabbage, squash, eggplant, lotus root, long white radish, and many other and more unusual articles. The long white radish is everywhere used, cooked, pickled, or dried in strips. The chief article of food, however, from palace to peasant's hut, is rice.

The Children? Not so different from ours. They cry, laugh and play. Their beautiful eyes, plump cheeks, frank and trusting ways appeal just the same as in every land. Every color of the rainbow ornaments their gay dress—the silk or cotton kimonos. Hair and eyes are black. They are a winsome lot, as one who has seen a Japanese kindergarten can testify.

Changes? Verily Japan is undergoing vast changes, which affect all her life, and must mean much for the women especially, since the subjection due to the Confucian and Buddhist training will gradually give way to the Christian ideals. Tokyo blazing with electric lights is not the ancient Capital, and new commercial buildings of structural steel are going up, with slate roofs and elevators. To show the rise in land values, the Methodist Episcopal Mission in 1883 bought 25 acres of land for \$2,500, and the valuation put upon it today is \$375,000. Pity American Baptists did not buy land at that time, and a lot of it.

Signs of Progress. Country life too is changing. One sees glass windows in

place of paper. Tin and zinc are used for roofing and fences. Electric lights and acetylene gas are used in small towns. Neckties, white shirts, kid gloves, straw and felt hats attract the youth in the stores.

Advance? Yes. Commercially, industrially, financially, Japan is moving forward, and the war has not stopped the activity, perhaps stimulated it. Japanese ships dominate the Pacific at present, though her ocean liners are not preferred by many.

Japan for Japan? Rather, Japan for the Far East. But Japan has to be reckoned with by the nations. She will probably join with China in establishing a Far East Monroe doctrine that will work out the destiny of the Orient, in harmony, we may hope, with the world powers. In the changes going on in Japan, none are more significant than those due to the presence and work and character of the Christian missionaries, and the hold which Christianity has gained in the Empire. Of this next time.

SIGNIFICANT POINTERS

There are 51 organizations doing missionary work in Japan.

Of 14 educators decorated by the present Emperor Yoshi Hito at his coronation, 7 were Christians.

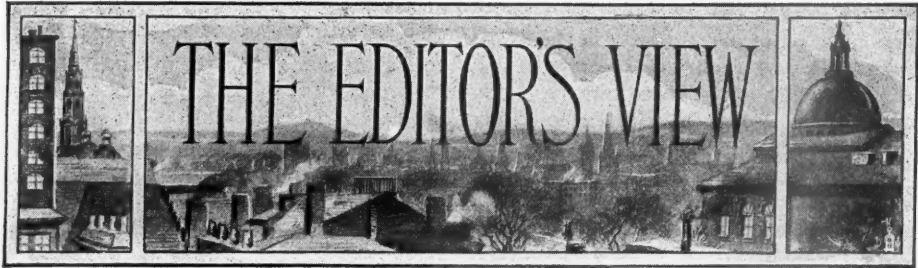
Two women decorated were Miss Ume Tsuda, head of a large private girls' school, and Mrs. Yajima, President of the W. C. T. U. and foremost in female education and social and temperance movements.

Japan has had a quarter century of constitutional government, with remarkable advance in self-government and democracy after abandoning the feudal system.

The Federated Missions in Japan publish a monthly magazine, *The Evangelist*, also the annual volume "The Christian Movement." There is also a Federation of Churches.

The recognition of Christians and Christian work by the Imperial Government in 1916 proves the immense influence which Christianity has gained in Japan.

**SEE FEBRUARY "MISSIONS" FOR
MISSIONARY WORK IN JAPAN**



HAPPY NEW YEAR



T seems almost a mockery, in view of present conditions. Yet we wish it.

HAPPY NEW YEAR to the nations at war! That means, of course, that it may bring peace to them.

But peace with righteousness; peace with guarantees of human liberties; peace so strongly established by the nations that no nation would dare break it; peace with all possible reparation for irreparable injuries. Such peace alone would make it truly Happy New Year for Europe and the world.

HAPPY NEW YEAR to Mexico! That means a cessation of revolution and brigandage, also of United States interference, and the establishment of peace and a government that can govern with tolerance and firmness. Every true American wishes Happy New Year to Mexico.

HAPPY NEW YEAR to Porto Ricans and Filipinos! Under our flag but not of us, may they come to know that we have only Christian regard for them and a sincere desire for their best welfare, which involves granting them the same liberties, rights and privileges which we enjoy. Our missionaries have unselfishly taken to them the best we have—the gospel of Jesus Christ, the Light of the World. That means Happy New Year to many of them. May the number be multiplied!

HAPPY NEW YEAR to Japan and China! That may well seem hypocrisy to the peoples of the two great nations, in view of the treatment accorded them by our government. But in this the

government does not represent a vast sentiment of our Christian people, who do not believe in the policy of unrestricted admission of all other peoples and unjust discrimination and restriction only for the Chinese and Japanese. The best sentiment of the United States is sincere in wishing Happy New Year to Japan and China, and in desire to cement the bonds of friendship that long have existed.

HAPPY NEW YEAR to Africa! May the Christian light carried by our faithful missionaries penetrate the darkness of that vast continent! How the missionaries love those poor people, just because their need is so dire. The return of noble Doctor and Mrs. Ostrom will mean Happy New Year to many sufferers, and our good wishes and prayers go with them.

HAPPY NEW YEAR to the United States! That means a new sense of civic righteousness, a quickened conscience, an awakened church, a genuine non-partisan patriotism, a less smug and selfish nationalism, a revival of real religion, a more truly Christian people.

HAPPY NEW YEAR to all missionaries in all lands! To realize the wish would mean highest success, because a happy Christian is a winning one. It would mean, also, such fine poise for the soul, such victory for one's faith. Not only to missionaries, but to all Christian ministers and workers as well, and to all disciples of Jesus, young and old—HAPPY NEW YEAR!

Shall the Year be as happy for you individually as the wish would have it? As to that, remember that you have the deciding voice. What say you? Happy New Year? God grant it!

No Work for the Timid

MISSIONARIES seldom dwell in public on the hardships and perils they undergo, or the discomforts that are a daily commonplace. They are not complainers. Consequently the fact is often forgotten that their lot is commonly one of privations and conditions that would be regarded as severe indeed if suffered in our own country by pastors or members of the churches. At table recently a missionary, in reply to direct questions, told of some of the conditions of life in Congo land, among the vivid descriptions being one of a foraging expedition of large red ants which had gained access to the house by some unguarded inch of space. The ant army rapidly formed a line across the room, making for the food that had attracted it, and carrying away every speck of it before departing as quietly as it appeared. Could nothing be done to stop the assault? No, said the missionary. Red ants are not interfered with, because that would be merely to spread the trouble; besides, they have an ugly bite exceedingly poisonous, and the easiest way is to let them get what they are after and go on their way. Imagine being awakened from sleep by the dropping of the advance guard of such an army upon one's bed from the ceiling above, and being compelled to beat a retreat. As for the white ants, they are legion but less formidable. They simply have to be shut out or else farewell to edibles, including books. Once this missionary, leaving on furlough, thought she had packed her valuable library securely in hermetically sealed cases of tin; but on her return a year later she discovered that some pinhole had been left, and her books were simply paper ashes—the ants having extracted the literary juice together with ink and paste. This was given as a mere incident. A hearer remarked, "Well, I think our people ought to realize more than they do what it means to be a missionary!" "Oh, but one gets used to such things," was the reply,

"and they count for little when the real work is considered." That is the spirit of the missionary, and we can at least show appreciation of it whenever the chance comes. Not all live in like conditions, but none can escape daily experiences that call for daily consecration.



The Department of Missionary Education

THE tenth anniversary of this important Department of our denominational missionary work is to be marked by a year of special drive along the lines of special service which the movement represents. On other pages in this issue Secretary Moore sets forth the program which he has in mind. It is well to remember that ten years ago there was no unity in our missionary educational efforts. In literature and all other matters each Society went its independent way. When the era of unification came, it was felt that if the societies could unite in a single Department that should represent them all in definite ways, much might be gained. The Department of Missionary Education, launched as the Forward Movement, was admittedly an experiment. An enthusiast for the movement and originator of its aims and plans, Dr. John M. Moore, was placed in charge and has continued in service, while of late years much other work for the denomination has also been laid upon him.

The Department is especially entrusted with the work of securing the Baptist quota of attendants upon the summer missionary conferences, promoting mission study classes in all our churches and in the Sunday schools, and issuing such programs and literature as the societies may unite in issuing. The Department has prepared exhibits for the Northern Baptist Convention and State Conventions, and as a publicity agent has performed a function of value. It has been a sort of central clearing house of information, and its correspondence shows the need of such an additional point of

approach. It is proposed to make this next year more effective than any preceding, and among other things to find out just how widely the work has taken hold upon our churches, Sunday schools and young people's societies. Be sure to read the pages devoted to this Department in this issue.



Pray for War's End

The most significant Thanksgiving Proclamation we noted was that of Governor McCall of Massachusetts, which said our thanks should first be felt and spoken, not for the things that are material, but for the things of the spirit; that with our thanks for a system of government founded upon civil and religious liberty we should unite our prayers for that system's preservation; that thanks for individual blessings are empty unless crowned by compassion for the sorrows of others and the endeavor to make

those sorrows lighter not only by prayers but deeds. Then came the fine conclusion referring to the war and all war—words that should be graven indelibly on the national conscience:

Let us devoutly pray to Almighty God for the speedy ending of the black welter of war that threatens to put out the light of Europe, and that mankind may be now and forever emancipated from its degrading servitude to war. It was long ago said that war "lies in wait upon the rich meadow land of generous youth," and from that time until now uncounted millions of the young flower of the race have been offered up in bloody sacrifice upon its hideous altar. War is the result of the ambitions and passions of older men, but the boys are the victims. Let us pray for the early coming of the day when war shall seem no less horrible than cannibalism and slavery, and when justice and reason and not rapine and murder shall hold sway over the destinies of the world.

NOTE AND COMMENT

¶ The excellent suggestion is made to the brewers that they turn their plants into manufactories for the production of industrial alcohol. This would indeed be to reverse the usual significance of alcohol. It would be good sense, however, for with twenty-five states in the "dry" column, with large portions of the Union rendered arid by local option, with national prohibition looming up as a practical certainty in the next decade or two, the brewers may well quote the remark of the small boys under a tree in a thunderstorm, "Something's got to be done!" The advice to adopt the suggestion is given, mark, not by a religious or prohibition paper, but by the *Chicago Journal*, a daily newspaper, that notes which way the wind is blowing.

¶ The Indian does not belong to a "passing race," according to the personal investigation made by Superintendent Law-

rence W. White of the Lac du Flambeau Indian School, who reports in *The Red Man* that the birth rate now exceeds the death rate among Indians, owing to better sanitary conditions, better medical treatment and better living. He also declares that the Government's policy of educating the Indian, giving him permanent habitations, and putting him to work on his own land, has brought about a rejuvenation of the race. For much of the improvement and for the bright outlook racially, credit belongs to the enlightened policy of the Indian Commissioner, Hon. Cato Sells.

¶ The Editor was privileged to attend a Five Year Program Day service with the First Church of Meriden, and was especially pleased with the practical character of the morning program. The pastor had previously prepared the congregation, and at this service, after a short but carefully

prepared address in which he told fairly and sympathetically what other denominations were doing, facing practically the same problems as our own, the pastor, Rev. Burt Neville Timbie, presented three laymen of the church, each chairman of a Five Year Program committee. These men presented clearly the work in which the church was engaged along the financial, missionary and evangelistic lines. Work doing, planned for, and to be undertaken in faith and confidence—that was the inspiring idea of the hour. It was good to be there, and to join in the spirit of the service. For the Methods page we should like to know what other pastors did on that special October Sunday.

¶ We have been reading the communications sent to the pastors and churches in Vermont by the Five Year Program Committee of the State Convention, and are impressed with the fact that if every state would take hold of Five Year Program and Program Day as these committee men have, there would be a mighty forward movement in our churches all over the land. Vermont is not a large state but the Baptists there are showing a new vitality and missionary spirit that must mean much for their future. If you would know just what they are doing and planning, write to Secretary W. A. Davison, D.D., Burlington, and he will gladly tell you.

¶ They who watch for the providences of God, says Samuel Rutherford, shall never want for a providence of God to watch.

¶ The Missionary is the chief asset of the work of foreign missions and the instrumentality through which Christ's gospel can be incarnated. This is one sentence from the annual report of the Foreign Mission Board of the Presbyterian Church North. This Board has over 200 applicants for foreign service on its files. At its recent conference with its outgoing missionaries, 67 out of the 84 to be sent out this year were present. Of the men missionaries, 25 are ordained, four are physicians, four teachers, and three go for industrial work, printing, etc. Of the women, five are trained nurses and a few are for evangelistic work among women, but the majority of the single women go as teachers.

¶ The World's Sunday School Association has a Department for Utilizing Surplus Material, and Rev. S. D. Price, 216 Metropolitan Tower, New York City, is superintendent of it. The name is suggestive, and churches that have old hymn books, song books, Sunday school cards and papers stored away should get them out for use. Just write Mr. Price, telling him what you have, with full name of church and denomination, and he will inform you of a missionary to whom you can send the material, with assurance that it will be doing good. Surely there ought to be no waste material in our churches or homes when there is so much need in the world.

¶ Mr. Holdcraft tells of a Korean Christian near Pyeng Yang who had lost his house by fire. This man and his family gave five times as much as any other family in the parish toward the salary of a Korean pastor. When the missionary expressed surprise in view of the loss, he said:

"When the Lord allowed my house to burn up, I asked him what he wanted me to learn by it, and he has directed me not to strive for the things of this world, but to give all I can to help on his work. I wouldn't have given any more than I did last year if my house hadn't burned up."

That is a rare kind of a Christian.

¶ Pastors and laymen should send to Rev. S. L. Gulick, 105 East 22d St., New York City, for the summary report of the first annual conference of the National Council of the World Alliance for Promoting International Friendship through the Churches. This will be sent on request, and is packed with brief quotations from the addresses made. These quotations put pithily the case of those who believe in national sanity in the matter of preparedness and all other matters, but who believe also that it is the duty of the Christian church to breed an attitude of mind and a spirit that shall make for peace and not war. Here is the corrective for much speciousness that gets itself expressed in press and even from pulpit in these days of confusion and calamity. Never was clear thinking more needed, never the truly Christian point of view more imperatively called for than now.

OUR MISSIONARY STORY

Leleka, the Chief's Daughter

A STORY OF CONGO LAND

BY MARY W. VASSAR

CHAPTER I



ELEKA stirred, yawned widely, and opened very bright black eyes. She lifted her head from its wooden pillow, and got slowly to her feet. Most of the women and children who had shared the hut with her had already risen. Leleka was not long in dressing. She felt of the stiff black horns of oiled, tightly wound hair which sprouted from her head in all directions, then she tightened her fringed raffia girdle, rattled the bangles on neck and wrists, and was ready for the day. She went to the cook-house in search of breakfast. She was not very hungry this morning, so a plantain and a handful of kwanga satisfied her. She began to wonder what she would do that day. It really was her twelfth birthday, but she did not know it. For this was the Congo, and one celebrates no birthdays there. Because she was the chief's daughter, born to him by his favorite wife, who had left Leleka motherless when she was a tiny baby, she need not work unless she wished.

Feeling a need for diversion of some sort, Leleka decided to visit a favorite corner by the river. So she wandered down the shady lanes of lovely lacy tree-ferns, rising far above her head. There were clusters of palms, and straggling thickets of mangrove, and wild morning-glories trailed a wealth of snowy bloom along her way. At last she came to the river and threw herself upon the thick grass of a cozy hollow, known well and often visited. She curled herself into a lazy little black ball, and watched the blue and grey kingfishers, as they went swiftly about their business. Here and there a

fish leaped high from the smooth water, displaying silver sides in a fashion most alluring to the fish-hawk who, from his perch in a tall palm, was watching for such invitations. When Leleka tired of watching him she turned to the shoal water near shore, and saw the great blue and buff land crabs, as they hurried about after the mud-hopping fish. But these occupations soon ceased to interest her. Then along the river path came Boyo, her favorite among the village boys. He grinned with shy delight when he saw her, and stopped to share his sack of yams, or sweet potatoes. But Leleka greeted him languidly, ate very little, and when he had gone off in bad temper, she wondered why the world was so dull today.

Then came her brother, Mbongo, the chief's oldest son, who had been hunting, and was bringing home some fat snakes and two monkeys. After the fashion of boys the world over, he stopped to tease his sister. But she did not retort in her usual vigorous fashion, so he went his way, wondering a little. At last, Leleka fell asleep.

That night, after a hearty meal of snake and monkey, Leleka went out, to find her father sitting on a leopard-skin before the house, listening to the wonder tale of one of the village men. It concerned one Noso, a man of the next village, who had been blind, and now saw. "He is to be at the chief's house tomorrow," said the narrator, "and those who will may hear the story for themselves." When the man had gone Leleka approached. She bowed very low before the leopard-skin, as even a daughter must do before her chief. Then she asked timidly if her father would take her with him, when he went to hear the wonderful story. The chief, who was in

fine humor after his hearty meal, told her to be ready to start early the next morning, and Leleka bowed and withdrew, all the unrest of the day satisfied by this promise of high adventure.

She returned from the journey late the next afternoon. She had not seen the beauty of the long shadows or the glory of the scarlet hibiscus blossoms along the path — for Noso had told a story whose like she had never dreamed. He had really been blind. Little curtains had grown over his eyes. The great Doctor Mabie at Kimpese had taken a knife and cut them off. Then she had put a bandage over his eyes, and when she had taken it off, behold, he could see! But it was not the story of this miracle which so stirred Leleka. It was his account of the little nurse who had taken care of him, a young African girl who could not only nurse the sick, but could read and write! She had told him, too, a wonderful story of a Great Father, who loved black and white alike, and of some one called Jesus, who healed blind eyes with just a touch. There were many other things about Him, but Noso had remembered only the part about the eyes.

Leleka could eat little supper. When the meal was over she again drew near to offer a request to the chief. She wanted to go to the school where the little nurse had learned these wonderful things. Sila, the

daughter of the neighboring chief, they heard, was soon to start for the school. Might she not go? This time she was promptly refused. "My friend the chief takes up many new notions," said her father. "I walk in the old ways. Besides, you must soon marry. Esanga saw you today, and liked your looks."

Leleka withdrew in silence. Her heart was cold with dismay. She had noticed Esanga, a man much older than she, with a hard face and evil eyes. She felt that she would rather die than marry him. For long hours she stared out into the splendid moonlight. At last, she thought of a plan.

The next morning she would eat no breakfast, at noon no dinner. Mbongo slipped quietly away and returned with a mess of fat white caterpillars, which the youngest wife of the chief prepared most temptingly, but Leleka would not taste them. She lay, a pitiful heap in the shade of a friendly palm, and would speak to no one. On the third day the chief came. Leleka must obey him, and eat. This done, he would send a messenger to his friend, the chief. If Sila were really going, and it seemed wise, why, perhaps —. He then withdrew with all possible dignity, after the manner of fathers in like place. He knew quite well that he had surrendered. So did Leleka. Her hunger strike was a success. *(To be continued.)*



AN AFRICAN VILLAGE, LIKE LELEKA'S; MRS. BAIN TEACHING THE BIBLE

Open-Air Preaching

BY SAMUEL ZANE BATTEN, D.D.

Secretary of the Baptist Social Service Committee



THE Christian church is charged to give the gospel message to every creature, and we are especially charged to begin at Jerusalem. Put into modern terms, this means that we are to reach the people in our own community with the gospel. The question of evangelizing the people in our home cities is one of the most urgent and Christian of duties.

Whatever the causes, the tragic fact faces us that millions of the people are unreached by the gospel. In New York City at least one million people are living without any real understanding of the Christian message. In Philadelphia at least three hundred thousand are in this condition. In other cities much the same proportions will be found. It is far within the truth to say that there are millions in our cities unreached and unchurched. So far as present methods are concerned, these millions will die without sufficient knowledge of the gospel to make any intelligent decision with reference to it.

But while we are neglecting these people, other influences are at work that are complicating the problem. The soil of the heart is not left unplanted but is being filled with alien seed. The mass of people as a rule live in the poorer districts where saloons and dives are most numerous. It is difficult enough to raise a family of children and keep them pure even in the best sections. But the difficulty is increased tenfold for multitudes of our city families. More than that, breeders of hatred and agitators of revolution are busily sowing the seeds of skepticism and class hatred. It is worth while to study conditions in our cities and see the kind of literature that is widely circulated. It will be enlightening but disturbing also to hear the kinds of gospel that are being preached among the peoples. All this suggests a serious situation that challenges

our attention and demands honest heart searching.

What can be done to change this situation? So far as I can see, there is but one method that promises large results. *We must inaugurate and push a campaign of open-air preaching.* Our gospel has become too formal, too conventional. We are too far from the people. Some open-air work is done by the Salvation Army, but while some souls are won by this means, the people are not reached by the gospel. The Salvation Army message is usually a mere exhortation; there is no attempt to explain and interpret the gospel. The main effort is to attract the people to the Salvation Army barracks.

What we propose is the revival of the early order of outdoor preaching. We ask that in every city there may be a group of men who will organize and prepare themselves for this kind of service. We assume preparation by prayer and Bible study, and pass on to note the more special and specific preparation.

First, the worker should train the voice for open-air speaking, and one should have some points on how to use the voice. One should not attempt to speak down the street, but should whenever possible face a wall or building. One should understand how to make a point of contact and be ready with story or illustration. Not every effective indoor preacher can attract and hold an outdoor crowd. I have seen one of the most effective and eloquent indoor preachers dismiss a street crowd in two minutes.

But even more important than the method is the message. Many people suppose that any kind of talk will do for an outdoor crowd, but this is a mistake. It should be a real address, logical and connected, put in concrete terms, and always tense with humor, interest and life. It should be full of information, packed in sharp, short sentences. It should interpret the gospel in human and not doctrinal terms. It should appeal to the ally of

God in every person's breast; above all, it should always be set forth in a constructive and positive way.

Our first duty is to interpret the life and love of God to men in terms they can understand. Many have no real knowledge of God, do not know of His love in Jesus Christ, of His loving purpose for our world. We must make God's love known to men—interpret the grace of Christ in terms of love and life. Love speaks a universal language that every one can appreciate. More than that, we must interpret to men the great hope of the gospel, the kingdom of God on earth, and make the people know what God wants done in our world. A narrow, individualistic gospel does not appeal, and misrepresents Christianity. We must interpret the great ideal of Christ to men; show that the gospel is a great passion for justice and brotherhood; make men know that Jesus Christ is interested in them; and we must translate our own love and interest in unmistakable terms. Before the gospel can make great headway in our cities, we must remove some of the misconceptions of men and change their attitude toward the gospel and the churches.

For nine months in the year in most sections of our land, and for half the nights every week, meetings are possible. There is no trouble as a rule in gathering an audience. Many a time I have spoken to a crowd of five hundred to a thousand on the street. Few congregations in our churches offer such opportunities for service.

To be even more concrete and definite, this is what I suggest:

"Let a small group of interested men be found in several of our cities. These should be under the general supervision of a committee representing the City Mission Society, the Ministers' Conference, and the Social Service Committee. Some one should give the men some definite instruc-

tion in the use of the voice. Then a very definite study of the type of message required should be made. An outline of the truths to be presented should be worked out. Men should be trained and drilled in the way of presenting truth in the most direct and effective manner. Some singers should be secured and trained, and wherever possible a cornetist should be enlisted. In addition, a series of attractive leaflets or tracts should be prepared for distribution at the meeting. Our first step is to gain the confidence of people and change their attitude toward Christ. During the meeting of the Northern Baptist Convention at Minneapolis an informal conference of men interested in this work was held. A committee was appointed to work out some plans and put them into operation. Those who are interested in the development of this work in their cities are requested to communicate with Rev. C. A. Brooks, 23 E. 26th St., New York, or Dr. Samuel Z. Batten, 1701 Chestnut St., Philadelphia."

Let me close with this significant anecdote. Several years ago, during the dockers' strike in London, Ben Tillet, a labor leader, was speaking one Sunday afternoon to a crowd of strikers in Victoria Park. Finally he said: "Men, I want to tell you about the Man of Nazareth." Then in the language of the streets he told them what the Man of Nazareth did when he was here and what he said. In his own language he gave them an interpretation of Jesus' life and teaching. A labor leader turned to the crowd and said: "Brothers, I never heard of the Man of Nazareth before, but he's our friend, and I propose three cheers for him." And the crowd gave three rousing cheers for the Man of Nazareth. How did it happen that at the beginning of the twentieth century intelligent workmen could say that they never had heard of the Man of Nazareth before? And how did it happen that when they heard of him they were ready to give him three cheers?



Three Evenings on the Way

BY REV. E. E. STOCKING, COLPORTER, SACRAMENTO



YOU will be interested to know how I spend my evenings. Usually when in a strange community after the day's visiting, I study a new book. One cannot readily sell a book without knowing its contents. Thus, just as rapidly as possible I am familiarizing myself with the great store of helpful literature obtainable from the Publication Society. Noting what is good for each stage of mind development of the spiritual life, I always carry something to study during spare moments, as an industrious woman carries her knitting. Sometimes a new tract is read or partly read through, while waiting on the doorstep for an answer to the bell, or while the customer goes to find the price of the book or Bible.

When revisiting in a community the evenings usually are spent preparing for the organization of other meetings, and to meet people I know I shall visit the next day. Therefore, the books are those I have read and where I can locate quickly the facts needed. "Study"—the thing which makes good, effective, missionary work—must be snatched here and there, in bits and dribs.

Often there are letters to write, when the new books must wait. At times there are meetings to attend or conduct every evening for a month. Occasionally there are long drives of three or four days. Let me take you with me on such a drive.

The first evening we will stop near Gridley with an elderly couple, members of the Biggs Baptist Church. Their son runs the farm but has not definitely taken his stand for Christ. We can stop here because we are going to sleep in the wagon, otherwise it would be a "turn down." When the evening's work is finished the folding organ and a few song books are transferred from Colportage Wagon No. 70 to the little parlor. After a solo or two the Colporter suggests that it is not fair to expect one to do it all. So with a little

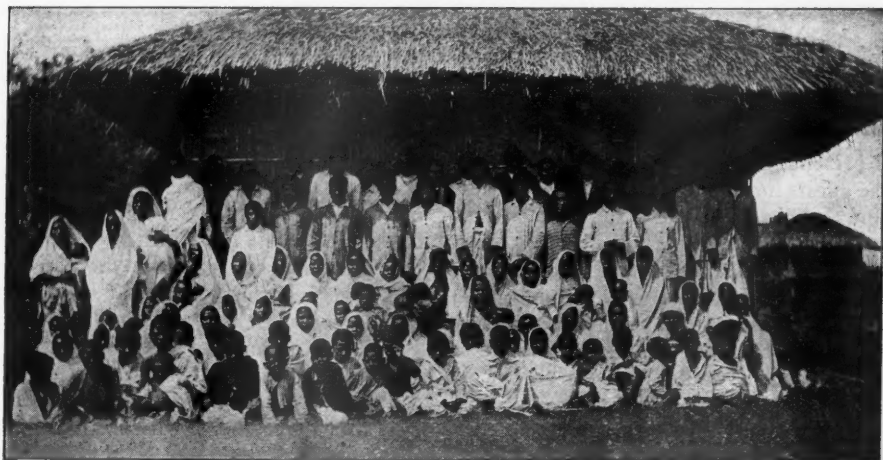
wise maneuvering the young man begins to play second with his guitar. We start with his lesson pieces and before he knows it he is playing sacred music, by singing sacred words to such tunes as "Old Black Joe," then changing to the regular Sunday school and church hymns. He learns to sing bass and we have two or three vocal duets. Time has passed so rapidly that after a short Bible reading followed by prayer we are off for the night's rest.

The second evening finds us near Wheatland, where "the door-latch is always on the outside" for the Colporter. A different atmosphere prevails in this home. The children are young, both parents are members of the Wheatland Baptist Church, but cannot attend regularly, and are eager to have some religious person visit them. The children begged for the baby organ to be brought in, and between the songs we talked of the work, what has been done and what should be attempted.

The third evening will overtake us at Antelope, in a community where I helped a Sunday school, the Chapel Car helped to erect a church building, and where everybody is glad to welcome the wagon. One home will especially insist that we stop with them. After "Beauty and Bands" have been provided with hay and we have done justice to the evening meal the Colporter must hear the three boys play their music lesson on the piano, and also see if they remember the song he taught them on a previous trip. When this is over, and the chores and house work are finished, we all gather in the parlor for a short visit or sing, or as we did once before, learn a new song which they wished to teach the Sunday school the next Sabbath. The father is the superintendent. Both parents are Baptists and the two older boys have promised the Colporter to follow their Lord in believer's baptism as soon as possible.

The next day by noon we are home again. These three evenings are not exceptional or startling illustrations, but just evenings that come to us on the field, week after week, year after year, to what end only our Father can say.

Changing Civilization through Christianity



MEETING HOUSE, MUNDARI, MEMBERS OF CHURCH AND SUNDAY SCHOOL IN DOOLAHAT, TEN MILES FROM NORTH LAKHIMPUR (LAK-IM-POOR'), ASSAM

This field extends from the Brahmaputra River north to the foothills of the Himalayas. The population is 470,000; we have 17 churches and 640 members; also 7 schools. Rev. John Firth and his wife are our missionaries for the general evangelistic work. The people are as proud of their thatched-roof church as we of our fine stone edifices.



MUNDARI PASTORS AT NORTH LAKHIMPUR, ASSAM

These churches have an Association and their own Association missionaries. The pastors are earnest and devoted evangelists, and the results of Christianity are evident on every hand. The sum of \$500 was given by the 600 church members for the support of the work of the field. These same people are providing for 21 pastors and evangelists. This means one paid worker to every 30 members — a record hard to equal anywhere.

An Eventful Board Meeting and Conference



THAT was a remarkable meeting which the Board of the Foreign Mission Society and invited guests held at Northfield November 14-16. The members of the Board were all present except two, an unusual record. The guests included the district secretaries, joint collection agency superintendents, representatives of the Swedish, Norwegian and German Baptists, a number of editors, and a score of missionaries. Many of the men were accompanied by their wives, and the entire company numbered about a hundred. One would have to go far to meet a more interesting group. A woman guest of the hotel, after surveying the conference and listening to a presentation of mission field needs, said to a Baptist woman, "Why, I never imagined that such splendid strong men as these were engaged in the mission work." She was right in thinking it a fine body, including the women; for no missionary present could excel Dr. Catherine Mabie in achievement or presentation, while the address of Mrs. Peabody was one of the features of the meeting.

Northfield is the ideal place for such a conference and board meeting, because the atmosphere is already prepared. Much of the value of the gathering, too, comes from three days of dwelling together under the same hospitable roof, this making possible acquaintance that could hardly come in any other way. There was time for real chats with missionaries, and for interchange of thought with secretaries and field workers at table and between sessions. With this social intercourse and morning, afternoon and evening sessions, it will be seen that the days were somewhat strenuous, so that nearly all those present welcomed the idea of getting back home to rest.

The influence was cumulative. Tuesday was chiefly devoted to the presentation of the needs of the fields, the reports from the secretaries of the Foreign Department being supplemented by statements from missionaries representing the fields reported upon. In this way all heard from Burma, Assam, South India, China, Japan, the Philippines and Africa; and there was time enough to get some fair idea of the con-

ditions, and the imperative requirements in the way of recruits and equipment.

Wednesday the plans of the Home Department were presented and discussed, and the conference had opportunity to estimate the clarity and force of the new Home Secretary, Dr. Aitchison, who proved that he has already gained a strong grasp of the situation and is moving along lines of efficiency that must bring large returns. Indeed, it may be said that the Society is thoroughly manned, and that the staff at the Rooms work as a unit. In Secretaries Franklin, Robbins and Aitchison the Board has a trio bound to bring things to pass. All three are optimists and men of vision, and they have along with optimism and vision the practical qualities that spell success. The business of the board was put through with fine expedition because of the thorough preparation in advance. For this credit is due not only to the officers named, but to every worker at headquarters. It was no light task, for example, that fell to the lot of Assistant Secretary Lippard, to secure suitable accommodations for such a company. He was aided as far as possible by the hotel management, and Mr. Ambert G. Moody was thanked by resolution for the consideration and courtesies shown. The morning chapel exercises afforded opportunity for some of the missionaries and other visitors both to see the great schools which Mr. Moody founded and to give a message that will not soon be forgotten by the students.

Wednesday afternoon was one of the extraordinary sessions, when conviction and feeling rose irresistibly, and it was unanimously decided that the whole great program of needs must be accepted as a challenge and met—met as a whole, although this program called for no less than a million and a half. It was not weighing one field against another, for all were seen to be important and justly urgent. It was a solemn decision that the larger work must be undertaken in faith and consecration and intensity of purpose; with the firm belief that when the denomination comes to realize the situation it will rise to meet it in the same spirit that marked the North-

field meeting. The work now is to reach the denomination in all its length and breadth with the facts, which contain in themselves the sufficient appeal. If only the deep earnestness and genuine enthusiasm of the Northfield meeting could be communicated to every pastor and through him to every church, there would come a response that would cheer every lone missionary worker and put new energy into the whole missionary enterprise. Well, there are leaders who realize that reports will not do it, and that methods must be found and worked—and they propose to get busy about it.

A session was given to the Commission to Japan, Secretary Franklin presenting the findings of the Commission (published on another page), and Prof. F. L. Anderson speaking of the outstanding features in Japan, as he saw them, and making clear the great opportunity that is ours at Waseda (Wah'-seda) University, if we accept the offer now open to us. As for our churches in Tokyo, he said we must have new and better church edifices if we are to make any impression upon the Japanese of the class we ought to be reaching. Our position is not respectable at present, with the notable exception of the Tabernacle, which only emphasizes the need of the others. The journey opened his eyes as to the Christian possibilities in Japan, and the necessity of making this a strategic point of work, since as goes Japan, so goes the Orient for the next half century at least, while China the giant is waking up to self-realization, power and ambition.

Mr. Mornay Williams of New York gave an instructive series of lantern slides, making West China and the new Union University at Chengtu seem real to all. West China—where the newspaper is so old before it arrives as to be uninteresting, so that the people there are able to give their time to the life that is really worth while—why, it did seem a most desirable place to go to for a time. The missionaries there are certainly putting their lives into what is worth while, and are laying foundations for a Christian state that shall exert a wide influence upon all other sections of the Republic.

It was like coming into personal touch

with the fields as we listened to the living representatives. How good it was to see and hear them. There was President White of Shanghai College, stalwart physically and mentally, to show us how his noble institution stands at the very gateway of Central China's millions—strategic point for a Christian China. And Baker of Swatow, with his story of what could be done to arrest the attention of the people of a whole city if only he had a stereopticon to plant at the junction of two prominent streets—story told so convincingly that a member of the board instantly promised that the outfit should be forthcoming. Then the irrepressible Eubank! How natural for him to see everything coming China's way. Why, if every foreign missionary on the globe were to rise up and express a desire to work in China, Dr. Eubank would simply say, "Of course!" in that inimitable dialect of his. Yet his heart takes in the whole sweep of missions.

From Burma there were Prof. Smith of Rangoon College, with its expansive outlook; and the veteran Dr. Nichols, who knows the work of the past from long participation, and at the same time appreciates the point of view and needs of the present if we are to Christianize Burma. Assam was abundantly represented by the intrepid Jackman from Sadiya, up on the Tibetan frontier; the zealous Tilden, with his absorbing architectural designs for the Jorhat schools; Walter Mason, not less keen in interest because called away from the work he loves; Dr. Crozier of Tura, devotee of medical missions; and the veteran Dr. Phillips, slowly recovering from an almost fatal illness,—his presence a benediction. From South India came the Rev. Henry Huizinga of Kurnool, who gave a clear and effective account of the educational work done and projected in his field. He belongs to the right kind of educator for a mission field of importance.

From Japan there was Dr. Dearing, representing in the best sense all Christian movements in the Empire, and Steadman of Morioka, an important educational center where we have a mission with some outstanding needs. From the Philippines there was Earl of the Industrial School at Jaro, who understands the situation well. And from Africa there was Dr. Catherine

Mabie, full of information and humor, a heroine if ever the missionary ranks had one, with a record of achievement that will make a volume some day; also that captivating talker, Dr. Joseph Clark, who can make romance out of the least romantic circumstances. You can judge what a feast it was to have all these close at hand in a parlor conference.

There was pleasure and profit, too, in the presence of the Swedish, Norwegian and German brethren, representing their Baptist bodies and bringing brotherly greetings as parts of the denominational forces. The result of such a meeting cannot fail to be closer fellowship and stronger bonds of union.

The spiritual quality of the meeting cannot be transmitted in a report, but like the inspiration created by the presentation of a great cause it can in a measure be transmitted by those who were present to multitudes not so privileged. Every man and woman who were in the sessions are responsible for this transmission, and there was a general understanding that to the utmost possible extent the Northfield mountain height of vision and enthusiasm and purposeful inspiration should be imparted to our churches through all parts of the land. Thus may the influences of this gathering be far-reaching, not only in our own country, but in all the far lands where our missionaries labor for the Master's sake.



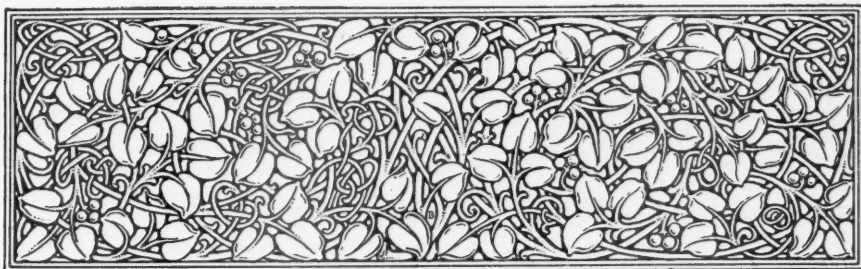
Conference of Field Workers at the Home Mission Rooms, November 10-13

A most profitable and interesting conference of Field Workers of the Home Mission Society was held at the Home Mission Rooms in New York City, from Friday, November 10th, to Monday, the 13th. There were present Western Superintendents of Missions, Drs. C. A. Wooddy, of Oregon, and Bruce Kinney, of Kansas; also, Dr. D. D. Proper, Church Extension Secretary, Nebraska; Dr. H. F. Stilwell, Ohio, Superintendent of Evangelism for the Central Division; Joint District Secretaries, Rev. P. H. J. Lerrigo, New England; Rev. C. E. Stanton, Ohio; Rev. J. S. Stump, West Virginia; Rev. Frank Peter-

son, Minnesota; Dr. G. W. Cassidy, Kansas; Dr. A. W. Rider, California; Dr. A. M. Petty, Oregon; also, the Society's Secretaries, Rev. F. H. Divine, New York, and Rev. W. G. Russell, Pennsylvania. The following Budget Secretaries, or Single Collecting agents, were also present, Rev. E. M. Lake, Michigan; Rev. C. M. Dinsmore, Indiana; Rev. S. E. Wilcox, Iowa; Dr. D. W. Hulburt, Wisconsin; Rev. C. H. Bancroft, Nebraska. By invitation Dr. J. Y. Aitchison, of the Foreign Mission Society, attended some of the sessions. These, with representatives of the Rooms, made up a company of about twenty-five.

The conference opened with an excellent devotional service, after which there was a general survey of the spiritual conditions of the various Home Mission fields, particularly in the West. There were no set addresses or formal papers, but a free interchange of views in regard to the various aspects of the Home Mission work and methods of developing interest in the several departments of the work. Many valuable suggestions were made, but no formal votes were taken. The object of the conference was particularly for comparison of views between representatives of the Society on the field and the representatives at the Rooms, in order that all might become better acquainted with the plans and methods of work, and for the deepening of the spirit of Christian fellowship among the workers.

On Saturday evening came the "Social Hour," a most enjoyable period to the participants. On Sunday many members of the conference occupied pulpits in and around New York City. On Monday forenoon the members attended the Baptist Ministers' Conference, at which several of the visitors spoke effectively. On Monday afternoon, by invitation, they attended the monthly meeting of the Board of Managers of the Home Mission Society. Most of those in attendance at the conference proceeded to Northfield, Mass., for another conference with representatives of the Foreign Mission Board, on the succeeding days of that week. It was felt by those in attendance that conferences of this character are of so great value as to justify their being held annually.



Living Human Documents

One of a series to be given during this year

A CUBAN CONVERT WHO SETS US AN EXAMPLE

A. B. REEKIE, an appointee of the Home Mission Society in Cuba, sends the following story:

Rafael Siria, once an obedient servant of Satan, but now a consecrated child of God, lives in Santa Rita, Cuba, near Bayamo. He was a notorious gambler and a slave to other vices. He had gone so far in sin that he may well be spoken of as a brand plucked from the burning. He tried three times to commit suicide, and the last time almost succeeded. By some deception he got some poison from a friend, then went to the woods, where he took the poison and soon became unconscious. When he came to, it was night. The Lord knew Siria's future and saved him from himself.

He made his way to a friend's house at midnight and asked for help. When the people knew he was at the door they let him in and made him welcome. He remained a few days with his friends while recovering from the effects of the poison and then returned to the village, where he continued his life of sin.

One day a tract called "Andrew Dunn" was given him by a colporter. Andrew Dunn was a converted Irish Roman Catholic peasant, who suffered bitter persecution, but found great comfort in the New Testament. Siria was much impressed by the tract and determined at first opportunity to get the book that was such a comfort and help to the Irish peasant.

Soon afterwards he got a Bible and found the Saviour of whom the Book speaks. It was a long time before he could read the story of the crucifixion without weeping.

He could not understand how any people could be so wicked as to kill one who was so good and had done so much good. He soon surrendered himself completely to the Saviour and a few months later was baptized.

Siria was converted about three and a half years ago, and is one of the most consecrated men we have in Cuba today. He is a cigar maker, and has been trying for a long time to get something else to do, but so far has not succeeded. He is a man of very little education, but now has a remarkable knowledge of the Scriptures, and never loses an opportunity to testify for his Saviour. He devotes himself to gospel work and labors at his trade only to pay expenses.

He worked in Bayamo for some time, but at the end of the week, sometimes on Friday, or even Thursday, he would leave his work and go to Santa Rita, a village where he lived much of his ungodly life, to help the pastor, and if at any time the pastor could not get to his appointment, Siria would preach for him and do so acceptably. He always paid his own traveling expenses, which were 65 cents for the round trip. He has now work in Santa Rita. There he is telling what great things the Lord has done for him; and the whole village bears witness to his godliness and consecration. No class of workers can do more for the salvation of Cuba than such men as Jose and Siria. Their holy lives proclaim the gospel with greater eloquence than any preaching from the pulpit. May the number of such converts be greatly multiplied.

A Burmese Boy's Letter

WHAT AMERICAN BOY OF TEN WOULD
DO BETTER?

Translation of a letter written by a little boy about ten years of age whose parents are heathen, and who is a pupil in the Mission school at Papun, Burma, where Miss Nellie Yaba is teaching.

PAPUN, August 30, 1915.

I would like to tell a little about the way we live. We eat pottage and pounded peppers. Papun is in the mountains and there is no railway here and there are no pony carriages. If we go anywhere, we have to go on foot. We like to go on our own feet better than to go on the feet of anything else. If we ride anything long, we get cramps in our legs.

Papun is a pleasant city. When we



MISS NELLIE YABA

awake in the morning, the birds sing and make us happy. We school children have a holiday every week. If it comes on Saturday, we go walking along the little streams which sweetly praise God's grace. But in the dry season we go with mama and

have picnics near the bank of the river, eat nice things, play games and sing, and are very happy.

Our school is built on a hill, and so we study and breathe fresh air. If we look to the east, we see the trees and bamboos on Blasted Grain Mountain, and the sun strikes on the dew-drops on the trees, and they shine gloriously and are very pleasing to look at.

I think that any one who comes to Papun will find it more beautiful than I can tell. But there are bad things here as well as nice things. One of these is fever. But although there is fever, if we take good care of ourselves, we do not get it.

I wish to tell a little about the games which the children seven or eight years old play. When the boys and girls play together, the boys tell the girls to keep house, while they go hunting for game. The girls have no dolls, and so they roll up blankets for dolls. Sometimes children whose fathers and mothers are heathen pretend to call back the spirits of their dollies when they are sick just as their parents do for their children, and sometimes they make feasts to the spirits, and sing rhymes as the heathen do. Heathen men and women do a great many things which are as silly as children playing.

I hope that the God who lives will bless you in all your going and returning and all that you take in hand and do.

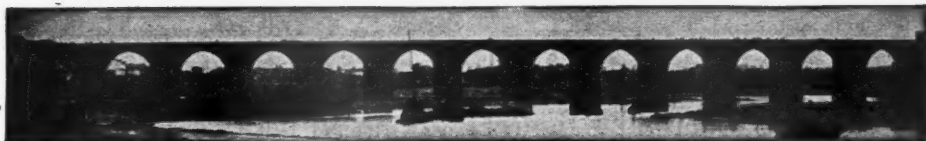
By the grace of God, at the time that I write this, I am quite well.

I cannot thank the people where you live enough for sending us teachers and preachers.

CHIAH THAY's writing.

* * *

Here is an example of zeal. The men and boys of the English Baptist Missionary Society at one mission in Orissa have with unpaid labor cleared a site, laid foundations and made 35,000 bricks for a new house of prayer: this in a district where the converts are scattered and the people poor.



ONE OF CHINA'S WONDERFUL FEATS OF ARCH BRIDGE BUILDING

Triumphant Faith

BY REV. B. E. ROBISON OF NINGPO

MR. LI was a Chinese gentleman. One day as he walked along a street in the city of Ningpo, China, he heard a strange sound coming from a small building which was wedged in between two shops. He stopped at the open door to listen a moment. A man inside was talking about a True God. Mr. Li went inside the building, which was a Christian street chapel, sat down and heard for the first time in his life of the True God, and of Jesus Christ the Saviour of men.

His people were all heathen, so when he went home he said nothing of what he had heard. When he and his wife had gone to their room for the night he told her all he could remember of the new doctrine. She begged him to go again and learn more about this Good News.

Such eagerness to know the Truth soon resulted in both husband and wife becoming Christians. So zealous were they in furthering the gospel that Mr. Li ere long became a preacher. In this capacity he served his Lord for twenty-five years. When he died his widow became a Bible Woman and rendered faithful service until her death, more than twenty-five years later.

One son and three daughters were the family of this devoted couple. The son is the preacher in one of the Chinese churches in the Ningpo field today. The daughters grew to maturity, but each, in the bloom of young womanhood, was

stricken with the dread white plague. When the third was near to the end the non-Christian relatives of Mrs. Li went to her home to aid in the usual Chinese customs attendant upon a funeral.

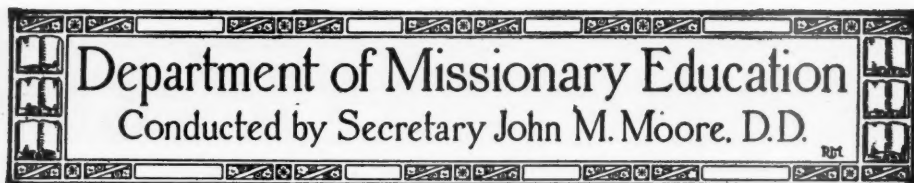
When consciousness had all but ceased, the daughter looked into her mother's face and said, "Mother, come and go with me to Jesus." The mother replied, "Jesus does not yet want me to go, but He is ready for you. You go and in a short time I shall follow."

When the spirit of the young woman had gone, the non-Christian relatives began their weird wailing of despair, but Mrs. Li was silent. The others began to upbraid her for not doing as they were doing. With a smile Mrs. Li said to them, "Why should I wail and weep? Such is the custom of those who have no hope, and do not know the True God. I loved these daughters but they were not mine. They were the Lord's: He loaned them to me and asked me to take care of them for Him for a time. I have done my best to keep them pure and lovely for Him. Now He has taken them back to Himself and I am happy because I was permitted to care for them so long. Soon He will send for me, then I shall be with these daughters forever."

In July, 1915, the Lord was ready for Mrs. Li, the dear old Ningpo Bible Woman, and she went at His call.

Ningpo, East China.





Our Tenth Birthday and its Celebration

HOW TO MAKE A CELEBRATION WORTH WHILE
BY CARRYING IT THROUGH AN ENTIRE YEAR OF
ENLARGEMENT, ENCOURAGEMENT AND ENTHUSIASM



WE are the Department of Missionary Education—and we are about to celebrate our tenth birthday. When we were born there was no Northern Baptist Convention, no United Missionary Movement. We were organized as a department representing the American Baptist Foreign Mission Society and the American Baptist Home Mission Society, to promote mission study classes among the young folk of our churches. Today we are the central agency through which all the national societies cooperate in promoting missionary and stewardship education in all departments of the church. Our aim is a big one. We aim

To naturalize the missionary idea in the thinking of the average Christian.

To place missions in proper relationship in the Christian life.

To centralize the work of the church around the imperial purpose of Christ.

To grow big Christians.

It's some ambition for a ten year old—and our plans are not mere inanimate wishes, but real live hopes which will speak for themselves. The Department wishes—on this its tenth birthday—to reintroduce to the readers of MISSIONS the Ten-Point Standard—the standard of missionary education which should be the test of every Christian church. Through its adoption the young life in our church is responding to the call of a needy world. To us, 1917 is another word for opportunity. The door swings wide, and with head erect, a salute to our Christian flag (a

pledge of allegiance to our Leader, the Lord Jesus Christ), in a voice clear and strong, each member of the Ten-Point Standard steps within its portals to tell you who it is—what through you it hopes to accomplish.

I AM THE CHURCH MISSIONARY COMMITTEE

I am democratic, for I gather within my folds all the departments of the Church.

I organize for the whole church correlated missionary education.

I delight to devise forward missionary steps.

I am sympathetic toward the needs of the children and the keen minds of the men.

I am the clearing-house of missionary activities.

I am the hub of the missionary church.

I plan to find a place in 5,000 churches in 1917.

I AM THE MISSIONARY SERMON

I preach a living Christ for a whole world.

I seek to educate—that folks may give, pray and work more intelligently.

I create a desire for more knowledge of the present world situation.

I bring a knowledge of a great need—and a desire to meet it.

I can show you the world at work.

I seek to enlist volunteers for service.

I can introduce you to the biggest men of any age, yet I am unknown to some preachers. When I am announced some folks say "Let's stay home." They say I am dry.

I aim to enter into every sermon, for I am the Gospel (good news) for the world.

I plan to become a regular Course in the Pastor's Sermon Curriculum.

I AM THE MISSION STUDY CLASS

Join me.

I was born of the craving for wider knowledge, more efficient work and deeper spirituality.

I delight in the company of the young women's society, the young people's society, the men's club, the Sunday school.

I consist of a few congenial people.

I increase knowledge.

I increase benevolence.

I increase and vitalize prayer.

I develop strong, active Christian character and provide missionaries.

And yet, there are some who say they have no time for me.

When I tell you of how your fathers and mothers, your brothers and sisters have placed their lives upon the altar of service, you should not waste your time over frivolous fiction; and even though you are busy in church work, you should be careful to do the most important things.

I am one of the "worth-while" things and you should learn to "put first things first."

If I can be fused into the church work, I will do you good.

I AM THE MISSIONARY PROGRAM

I present missions in all departments of the church.

I am the popular missionary program which attractively presents the current mission study books at the church meetings.

I spend much time with the women's missionary society, the World Wide Guild and the Sunday school.

I am the stereopticon — through my eyes you can see the whole world.

I am the missionary drama — through my voice you can hear the music of many children, the sorrows of many, women — and hear the tramp, tramp, tramp of the incoming millions.

I am the missionary entertainment. I can teach you the games of the children of every land, show you how they live — and what they eat and what they

wear. Yet some folks have said I am dull and uninteresting!

I can give you the best kind of a good time — yet some shun my company.

I am full of sunshine and shadows.

I am just what you make me. It is *you* who make me interesting or uninteresting.

I AM THE MISSIONARY LITERATURE

I am the mission study book, the fiction, the stories and leaflets of the whole missionary world.

I am sometimes humorous, sometimes full of pathos, I strive to be full of live interest.

I am *MISSIONS*, the joint magazine. I bring monthly messages of the work of Christ in America and lands afar.

I am a common medium of missionary education.

It is often necessary for me to carry statistics, but I tell many a good story.

I represent all the missionary organizations.

My joy is to carry the message of Jesus Christ — Yet

Some folks thoughtlessly toss me into the waste basket.

I AM THE WOMAN'S MISSIONARY ORGANIZATION

I gather under my wing all women vitally interested in missions — yet I have room for more.

I seek to get every Christian woman interested in the whole world.

I use many methods — I am all things to all women.

Through me many young women have given their lives to missionary service.

I have supplied many mission stations with equipment.

I have said a practical "Merry Christmas" round the whole world.

I am called by many names — yet I have but one purpose — that of bringing the world nearer Jesus Christ whether I am The Woman's Circle, The Woman's Society, The World Wide Guild, The Farther and Nearer Lights, or any of the rest.

I am patriotic but not provincial. I serve America and the ends of the earth.

I stand for all the women of all the world.

I AM THE MISSIONARY SUNDAY SCHOOL

I am the place of opportunity — the recruiting station of the church.

I recruit and train the missionary leaders of tomorrow.

I am the pivot of the church's missionary interest.

I teach the world Brotherhood.

I am the meeting-place of the finest men of missionary history.

I have eyes and hands that see and reach round the whole world.

I not only study — I work.

I see and try to meet the need at home as well as abroad.

I correlate Bible study and missions. Through me the work of God in olden times and in the modern world is one work.

Yet some Sunday school folks are afraid of me — are not cheerful at my approach.

I AM THE MISSIONARY PRAYER

I am the dynamic of all missionary activity.

I am as wide as the world itself and as high as the heavens and as old as the world.

My heart takes in the whole world.

I am the power that changes things at the other end.

I am the meeting-place of all Christians.

I bind together the women of every land and make all men brothers.

I am the whatsoever — the whosoever — the whensoever —

Yet folks forget me.

They do not use me.

They have not learned to know my power.

I AM THE RECRUITING STATION, AND THE TRAINING CENTER FOR MISSIONARY SERVICE

I insist that we must do as well as know — that we learn by doing.

I show the need of trained workers.

I show the value of specialists.

I am the happy, well-equipped, up-to-date training school.

I furnish adequate training for all phases of Christian work.

I am the West Point of our denomination.

I train and inspire for leadership.

I am Silver Bay, Northfield, the State Assembly.

I furnish wholesome fun and fellowship which folks do not know about or they would not pass me by, when arranging their vacation schedule.

I AM THE EVERY MEMBER CANVASS

I am not just an effort to get money.

I am necessary to the spiritual growth of the church.

I follow Paul's financial plan, for I promote giving that is

Periodic

Personal

Provident

Proportionate

Preventive

I make unnecessary the use of money-making schemes.

I am promoted with prayer.

I increase benevolences.

I increase church fellowship.

I enlist volunteer workers.

I increase church attendance.

I am most successful when you are most prayerful.

I plan to visit 5,000 churches this year.

A Suggestion for Young People's Societies

The above might be used for a young people's service as a "Candle Lighting Service," to create enthusiasm and to inspire the folks of the churches in behalf of missionary education, which in its biggest meaning is bringing the world nearer the heart of Jesus Christ.

A birthday cake with ten good-sized candles may be used. Eleven well chosen young men and women as leader and candle lighters, each representing a point of the Ten Point Standard.

The leader should give the foreword and the history, then hand the lighted taper to the first point representative, who would give the facts of the point, and so on through the ten points.

The leader would then bring the challenge by such suggestive questions as these:

Are we realizing increasingly that the genuinely Christian spirit is essentially missionary and these are times of unprecedented world challenge and opportunity?

Have we a greater knowledge that is telling for greater gifts of prayer and money and life?

Are our young folk gladly responding to the call for service in America and across the sea?

If not — why not?

The service should be planned carefully, prayerfully and with a definite end in view, that of stimulating keener missionary interest among the young people.

It should be preceded by a short devotional meeting.

Suggestive Scripture: John 8 : 12: I am the Light of the World; Matt. 28 : 18: Go ye —; 1 Tim. 2 : 15: Study to show thyself approved.

Hymns: "Fling out the Banner," "Where Cross the Crowded Ways of Life," "We've a Story to Tell to the Nations."



Evangelizing the Foreign-speaking Peoples

The First Baptist Church of Hammond, Indiana, Rev. Floyd H. Adams pastor, is caring for a thriving mission in East Hammond. Recently a Sewing Exhibition was held at this mission to which all the friends of the First Church were invited. Mr. Adams gives the following interesting account of the exercises:

A happy band of girls met in the Mission Building on a Friday evening. Their faces were eager with expectancy, for they were going to have company. All winter they had been learning to sew and the articles they had made were on exhibition.

When the visitors arrived the exercises began. The two devoted missionaries in charge of the work conducted the devotional service, and the girls joined heartily in singing the gospel songs. The roll call was beautiful, the girls responding to their names with verses of Scripture. Here are some of the nationalities represented: Russian, Hungarian, Servian, Rumanian, Italian, Slavish, Polish, Croatian, Galacian, German. It was very impressive to hear these girls saying such verses as: "Go ye into all the world and make disciples of all nations." "Forget not to show love unto strangers." "He careth for you."

Julia Mundo, a little Italian girl, played an organ solo. Her little sister's name is Liberty. The first time she heard "America" she cried when the children sang "Sweet land of Liberty," for she thought they were making fun of her. But now

she thinks it a great honor. The parents of these children own an Italian saloon and dance hall. The mother tends the saloon while Mr. Mundo goes to work. The only place Julia has to practice her music is on the piano in the dance hall. Mrs. Mundo came to the Sewing Exhibit and was much pleased with the work Julia had done, and said: "I like my children come here. They learn something. That is better than bumming around. I think I will give up my business." And so the faithful missionaries preach the gospel with needle and thread, and influence the parents through the children.

Mrs. Adams, the pastor's wife, gave the girls a lesson from the hand, each finger representing a cardinal virtue and verses of Scripture reinforcing each point.

Then came the inspection of the sewing. There were petticoats and gowns hanging on lines, and dusting caps and sewing bags covering the tables. The work was well done and showed that the teachers had been both patient and efficient. The materials out of which the articles were made were supplied by the good Baptist people in the State. A fee just large enough to pay the running expenses of the school was charged for each article. And how the girls did enjoy having the visitors see their work!

But most interesting of all were the children themselves. For instance, there was Paulina, a little Rumanian girl seven years old, who had a bright, round face and who immediately attracts attention by the ease with which she engages in English conversation. The children who play with her say that her body is black and blue where she has been beaten by her drunken father. She has the making of a fine Christian character and is one of the many splendid opportunities for an investment of Christian service.

This was a girls' meeting, but there were boys there too. When the girls meet for sewing class, the boys come to the door and ask to be admitted, promising to be quiet if they can only come in. They like to hear the stories and the music and it is the only pleasant place they have to go.

The average attendance at the sewing class was thirty, and eternity alone will reveal the good accomplished.

A Congo Sermon

BY A NATIVE WHO CANNOT READ. TAKEN DOWN BY REV. L. FOSTER WOOD, TSCHUMBIRI, W. AFRICA

Text: — "Be ye therefore ready."

Preparations are of many kinds. If there is no food in the town, no bread, no fish, no meat, no water — the town is not prepared. But if the people bring fish and water and prepare bread, and so lay up a store of food, then if the rains come, they are prepared. If a man is at home and has no money, he begins to think, "If I should get into trouble, or if some one whom I owe should come, what would I do?" Then if he goes out and gets plenty of money, he is prepared. Then he can say, "If some creditor comes or some emergency arise, I am ready." When people are out on the river (Congo), if they see a storm coming, one will say; "Look at the sky; we ought to go to the shore before the rain comes." And if another says, "The storm is yet far away," they will not heed him; they will say, "No, we must go to the shore while we have the chance." They land, and make a shelter for themselves; then when the storm comes they are prepared.

But the preparation of the spirit — who knows the time of that? We know the way to prepare for other things, but how shall our spirits be prepared?

Jesus was going about the cities and villages teaching. And why did He do it? Because He knew that the world was lost and sinful. One asked him whether many would be saved, and He answered that the way is narrow. The way is narrow and the gate is small, yet there is room for all who will follow Jesus.

Today, where are we? Are we on the way? Jesus likened the matter to a master of a house. If people are invited to a feast and one says, "My pot is on the fire, I must attend to that first," another says, "I am on my way to the beach to fetch water, I must do that first," and another says, "I must look after my garden, or the goats will destroy it" — later they come, but the door is shut. Thus it is when the opportunity is gone. God will say to us, "I know not whence you are." Our opportunity is now. Some who are last shall be first. So are all called to hear the truth sent of God, as if God were saying to us, "Those who come will be saved, but for those who refuse to come there is no salvation." How many words does it take to save a man? We are not saved by merely hearing words. We all need to hear, but we must also receive and do.

So let us struggle onward. If a comrade is wounded in the conflict, let us help him up again; let us not rejoice in his failure. Let each ask himself, "What path am I on today?" We have had many opportunities; where are we now? And we who are thinking about working for God, let us be at our work while we can; our chance will not always last; now is the time. We must be on our guard, for there are many stumbling-blocks before us. Let us cast off doubt, and go on our way, and continue in good as we once continued in evil.

(Pretty good preaching.—Ed.)

THE SIMPLE TRUTH OF IT

THERE are Christians who repudiate all appeals for money in the Church of Christ. Not infrequently, this repudiation is put on the ground that high spirituality cannot endure the sound of such temporal matters. All such professedly spiritual persons would do well to look long and prayerfully at the picture of the Son of God who never wasted a moment, seating Himself in the temple opposite the treasury that He might watch the people and see in what manner and how much they cast therein. (Mark 12 : 41-44). Christians who are well off in this world; who give their money to schools, colleges, universities and hospitals; who give money to endow scientific establishments, and systems of education, some of them fundamentally infidelic and openly antagonistic to the truth of Christ, and then give in a restrained fashion to Home and Foreign Missions; who give in a limited and conditional way to the support of the Gospel and the maintenance of the Church, will have a keen and blistering record to face at the judgment seat of Christ. — I. M. Haldeman, D.D.



DEVOTIONAL

For Missions and Missionaries

† **A**lmighty and Most Merciful Saviour and Lord, who wouldst not that any should perish, but that all should come to the saving knowledge of the truth: fulfil, we beseech Thee, Thy gracious promise to be present with those who go forth in Thy name to preach the gospel of salvation in distant lands. Be with them in all perils of land and water, in sickness and distress, in weariness and painfulness, in disappointment and persecution. Bless them, we pray Thee, with Thy continual favor, and let Thy Holy Spirit be their ever-present Teacher, Comforter and Guide. Endue them with power from on high, and so prosper Thy work in their hands, that the fulness of the Gentiles may be gathered in, and all Israel be saved. Hear us, O Lord, for Thy mercy's sake, and grant that all who are called by Thy name may be one in Thee, and may abound more and more in prayer and offerings for the building up of Thy kingdom throughout the world. Amen.

†

From Dr. Woelfkin's Sermon

To be open-minded is the right mental attitude toward all things in life and nature; to be open-hearted is the correct emotional condition; to be open-souled is the right moral and spiritual attitude in the development of our entire personality.

It is not the character of the fruit that determines the nature of the tree, but the nature of the tree that determines the character of the fruit.

If life is to achieve a high goal and experience salvation, it must be emancipated from the tyranny of the law of sin and death.

Knowledge and power are both needed in the salvation of the soul. The law of the spirit of life is more potent than the law of sin and death. This law of the Spirit is realized in the life of Jesus Christ.

The one great, all-sufficient thing we need is the grace of God. This grace is mediated through Jesus Christ, and is adequate to all the strains and dilemmas that experience may encounter. It works a miracle not for us but in us.

The machinery of nature will not stop, but grace can make us superior to the grinding.

This grace is not given in scanty, measured quantity, but is a wealth that lies around us and waits our draft of confidence. He will not lose his soul who risks it with the fulness of God.

†

An Indian Testimony

SAHAKO — an old snake woman, an interesting character: "I knew this way a little and I took it and I am thankful. I am no longer in the dark. I left all my bad way and now I am free. I am happy that I have the Jesus' Way."

†

The Burnt Offering

(A PRAYER OF CONSECRATION)

Make Thou an altar of my heart,
Lay on the fuel — pile it high;
My pride, my passion, foolish greed,
Self-righteousness — that too must die.
Heap Thou my whole life's dry dead wood
Upon this altar to my God.

Bind Thou the sacrifice upon
The altar with the cords of truth;
My wealth, my time, my talent, too,
My intellect, myself forsooth, —
Then shall my prayerful thought arise
As fragrant incense to the skies.

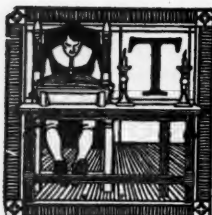
Now is the offering prepared,
Now is the dedication made;
Come Thou and touch with love my heart
This altar where myself is laid.
See how the flames leap higher and higher,
The flames of love — Thy holy fire

Oh Father, God, quench not the flame,
Consume the dross — compel the fire
To purify my life and mind
And feed and strengthen my desire
To lift, to serve, to do my task, —
All this for Christ's dear sake I ask.

SUSAN C. MENDENHALL.



THE OUTLOOKER



THE Outlooker chanced to see a letter to the Editor the other day, in which the writer, a western pastor, pointed out some exceedingly erroneous statements in a news item contributed to MISSIONS, told how disturbing such misstatements were to the members of the church who knew the facts, and concluded: "I wish there were some way of inducing our evangelists to be honest. Their exaggerations are not only misleading, but dishonest in the extreme." Many will join in the wish, while qualifying the generalization by the reflection that there are evangelists and evangelists. All are exposed peculiarly to the temptation to exaggerate, but not all yield with the same ease. Pastors also know something of the same temptation to magnify numbers. By many the religious news in our papers is taken with numerous grains of allowance, especially when the new-come pastor is first heard from, or it may be the retiring one. Some day possibly there will be fuller recognition of the truth that honesty is the best policy, even in church reports and in religion. Meanwhile, as the sententious Latins used to put it, "*Verbum sap.*"

* *

These are days when the Outlooker is cultivating, — rather painfully, it must be confessed, — the fine art of serenity, otherwise called "possessing one's soul in patience." This is as difficult as it is Christian. To keep sweet when things taste sour; to have faith when sight is full of discouragement; to do right when the inclinations are strong to strike back; to keep your wagon hitched to a star when the mud gets over the hubs — this, brothers and sisters of the Way, calls for a higher type of courage and endurance than to enlist in a regiment. There are soul-

trenches far removed from Europe and bombs. In these days, the Outlooker has found no greater spiritual tonic, apart from prayer, than is obtained from the "living witness" to the gospel power that comes from the missionaries and their converts — from the "far-flung firing line" of the spiritual conflict. The Outlooker can conscientiously commend to you the missionary articles from the field, as a corrective and assistance in the struggle to preserve serenity of soul and sweetness of spirit and strength of service.

* *

The Outlooker confronts the New Year with the feeling, which he constantly voices in prayer, that this year may see the end of the War in Europe — and an end consonant with righteousness and the establishment of world liberty and a world league for the enforcement of peace. Surely this killing off of the best blood of nations has continued long enough. And when one looks at home, the danger is evident of a moral deterioration the fruits of which will appear later. Our moral and spiritual and political problems constitute a crisis not less to be feared than war, and quite as difficult to meet successfully. Christianity is challenged the world over. It has found no compelling Voice in America as yet.

* *

Who Will Answer This

Here is a "Want" that we can help fill "If only some of our American friends could send us each month a few of the fine magazines which they throw away, it would be a nice thing for our school reading-room. I want only magazines." That comes from Principal B. J. Rockwood of the Coles Memorial High School, Kurnool, India. To forward magazines costs eight cents a pound, and they should be sent directly to Principal Rockwood. Why not send regularly some magazine after you have read it?



THE HELPING HAND

OF AMERICAN WOMEN TO THE WOMEN OF FOREIGN LANDS

EDITED BY HELEN BARRETT MONTGOMERY

With Trumpets

BY HELEN B. MONTGOMERY

THERE is nothing we need more than the cleansing birth of a religion that cannot sit still but has to shout, like the saints of the Old Testament, and dance for the joy of the great salvation, the knowledge of the excellency of the glorious gospel of the Son of God.

Did they shout? We more loudly. Did they rejoice in a Jubilee? We with deeper exultation, by as much as the rising of the sun is more glorious than the pale moonlight of truth under which they delighted themselves in God.

Such out-and-out, up-and-down enthusiasm is health-giving. Nerves and depression, pessimism and fearfulness take their flight, like the black bats of doubt they are, when we rejoice in God, our strength, our refuge, our high tower, our shield and buckler, our redeemer, our eternal home. We have reason to be glad in such a God. We cannot but be strong when He invites us to rest ourselves upon the everlasting arms. We need not fear great enterprises under the guidance which He promises to every one bent upon his divine enterprises.

Ready-to-faint, and Despondency, and Mrs. Much-Afraid desperately need to get quit of themselves and their inefficiencies, and take hold on the unfailing strength of God. Instead of bemoaning over limitations, let us advance with a shout, in confidence in Him who bids us go blowing our trumpets of dauntless faith about Satan's frowning strongholds.

Not only is the Jubilee mood good for our own souls. It is the biggest evidential resource we fail to use—save one. The world wants joy; the world sighs for happiness; the world is weary for song. A religion of happy outspoken song and laughter and daring adventure for God is Christianity's best line of advertising. The goods must be true to back the advertisement, but if real consecration be not lacking there is nothing which will win and keep men like rejoicing in God, enjoying our religion, and working at it lustily.

Drab voices, colorless speeches, jog-trot programs, timid enterprises, small aims, low ideals, little faith—these are what hinder the music of the triumphal march of our Christ.

Congratulations to the women who are planning for the Jubilee; giving to the Jubilee with singing, winning converts with enthusiasm, cheering on the workers with encouragement; praying, rejoicing, triumphant Christians.

Thank God that once in fifty years we can stop to think what a wonderful Saviour we have, what a glorious Gospel we are entrusted with, what a future we are promised. Such thoughts drive us to live rejoicing and to dare great tasks and to do them.

There is nothing to foster conceit in such rejoicing. All our springs are in God. We rejoice because He is able and will work through us to save this world, if only we will drop our toys and let him. It is only as we abide in Him that the joy of Jesus rises up within our souls and spills over into the thirsty lives of others. But in the

strength of His unbroken promises, let each humble woman go on, full of joy, full of faith, full of daring to do for God great things as we prepare to celebrate the year of Jubilee.

Sobbing With Her Pocketbook

Old mammy came in to see me the other day quite exercised in her mind about Sis Ca'line.

"Sis Ca'line was tellin' me 'bout some po' fambly," she said, "a snifflin' through her nose an' saying, 'Hit's a sad case, Sis Mirandy, dat I has sho' shed a barrel of tears ober.'"

"Dat's sho' a lot o' tears," 'spoused I. "But what yuh gib dat po' fambly, Sis Ca'line? Hit would be mo' comfortin' to 'em ef you'd quit cryin' and get busy cookin' fer 'em."

"But lawdy," said Mammy Mirandy, rolling her eyes, "Sis Ca'line takes out all her sympathy cryin' ober de afflicted. You ain't neber heard her *sob none wid her pocketbook*, has ye?"

"Naw'm, I 'specs dere ain't no cheaper way ob helpin' folks dan to cry ober 'em. An' de funny part of hit is, if you do cry over 'em, ev'ybody says whut a kind, symperthetic heart you has got; an' dey don't take no notice dat all you draps in de conterbution plate is a tear of pity."

The Golden Sunset

Ella Embury Tubbs of Binghamton, has written a delightful book with the above delightful title. Aunt Melindie is surely related to Samantha and Mrs. Wiggs and Miss Mehitable; to the Crawford ladies and Pollyanna and Emmy Lou and all the other favorites in Bookland whose memories never grow dim.

You will like her better and think her sweeter than Aunt Samantha, though just as witty. It isn't fair to tell what she does or where she goes or what she thinks about life and missions. She is just the companion to take on a journey, or to sit with by the fire on a snowy night. Her publishers have given her a dress befitting her quality. Kennedy-Morris Corporation, Binghamton, N. Y., \$1.25.

For Shut-ins

From an old scrap-book comes a prayer

written by Louisa Alcott when, worn out by work, illness and sorrow, her brave life was drawing to its close. The words may come with encouragement to some of our faithful workers shut in through illness or age. God sets his choicest troops aside that they may pray.

MY PRAYER

(Written October, 1886)

Courage and patience, these I ask,
Dear Lord, in this my latest strait;
For hard I find my ten years' task,
Learning to suffer and to wait.

Life seems so rich and grand a thing,
So full of work for heart and brain,
It is a cross that I can bring
No help, no offering, but pain.

The hard-earned harvest of these years
I long to generously share;
The lessons learned with bitter tears
To teach again with tender care;

To smooth the rough and thorny way
Where other feet begin to tread;
To feed some hungry soul each day
With sympathy's sustaining bread.

So beautiful such pleasures show,
I long to make them daily mine;
To love and labor and to know
The joy such living makes divine.

But if I may not, I will only ask
Courage and patience for my fate,
And learn, dear Lord, thy latest task,
To suffer patiently and wait.

Mrs. Atlas in the Twentieth Century

The old Greek fable told of the giant, Atlas, who carried the whole world on his shoulders. Our advertisement on another page of Missions presents an opportunity for any Baptist woman to become Mrs. Atlas that is just as startling as the old story and has the big advantage of being strictly true.

If any one told you that you could support the entire mission work done in Japan by all the Baptist women of the North for an hour, you would probably say, "Is thy servant a Rockefeller?" But that is just what can be done by thousands of women. For one hour, madam, you can furnish the sole support for 18 missionaries, 4 boarding schools, in Himeji, Sendai, Yokohama, Tokyo, 1 Bible Training School in Osaka, 1 Kindergarten Training School in Tokyo, 13 Bible women, 11 kinder-

gartens with 400 pupils, and 69 Sunday schools, — all for how much? What staggering sum?

\$5.23

This means that if the Woman's American Baptist Foreign Mission Society were sure of \$5.23 coming in every hour, marked "Japan," our whole big, beautiful work in Japan, outlined above, would be cared for.

Every woman who sends in \$5.23 as a personal gift for Japan has given the equivalent of this cost. Every one who gives \$125.52 has a right to know that she has stood under Japan, for our whole woman's work, for twenty-four hours.

Lots of women are eager to look at our mission work from this new angle of vision.

A woman said the other day, "I am going to make a love gift of \$5.23 and spend an hour in prayer for the work whose cost I have supplied."

It is only a way of looking at things. Some of the salaries are already assured, some of the money is already promised. "Supposing enough women sent in money to pay for every hour in the year and you had more than enough, what would you do?" asked Mrs. Much-Afraid, with an anxious wrinkle between her eyes.

"If that beautiful day should arrive, there are a dozen things that ought to be done this minute that can't be done on

\$40,000. If more than enough Baptist women wanted to take the cost of an hour's upholding of the work in Japan, it would be a clear command to go forward," said the Chart Lady.

This Japanese chart that is shown in miniature in the advertisement is one of a series of eight which show what an hour costs to be Mrs. Atlas in China, India, Assam, Burma, The Philippines or Africa, or taking turns carrying the whole work. It costs nearly as much to carry all the work in Burma or China an hour as it does in the whole wide world for fifteen minutes. How any normal woman can resist such a spiritual bargain-counter as supplying the sinews of war (pardon the mixed metaphor) for the Woman's American Baptist Foreign Mission Society all round the world for fifteen minutes for the beggarly sum of \$7.84, is beyond belief.

"Let me hold it fifteen minutes!"

"Yes, dear, you may, and pray hard while you hold up the world for fifteen minutes for less money than it takes to buy some pretty trinket."

NOTE. — The set of charts setting forth this time cost of your work may be obtained for 25 cts. by sending to Literature Bureau, Room 704, Ford Building, Boston, Mass., or to Publication Office, 450 East 30th St., Chicago, Ill.

To care for the Whole World Work of the Woman's Foreign Mission Society—Fifteen Minutes \$7.84—Requires only From You

MRS. MONTGOMERY RECEIVED THE FOLLOWING POST CARD ONE DAY:

*I am a Billy Sunday "trail hitter"
Am sending you \$2 to use in Missionary
work. I am glad that I can give for
such a cause; but I hope to do more
than this some time, for I know what
it means to those who don't know Christ, to
find him. Have been a Christian for only
two months. But I am faithful.*

WANTS FOR SOME ONE TO FILL

Miss Carpenter, of the Starlight Kindergarten in Tokyo, is now in this country on furlough. This is a splendid opportunity to put in her hands some of the things she so much needs for her kindergarten and for the clubs which she has for boys and girls. These children gathered in from the street are later won for the Sunday school. The following is a list of games Miss Carpenter would like very much to have for use in her clubs for boys and girls. It is desirable to have several of each of the cheaper games but one of the more expensive kind would be most welcome. Any game not requiring a knowledge of English will be acceptable. The more the better, as games are destructible. Picture books (colored) can always be used; also picture postal cards.

Brevet	Wonder Garden
Chuck a Luck	Wonderland Zoo
Parcheesi	Puff Billiards
Wall Toss	Funny Face Game
Parlor Croquet	Halma
Ping Pong	Picture Lotto
Jack Straws	Putting Tail on Donkey
King Ring	Hopla
Tiddledy Winks	Croquet

These may be sent parcel post to Miss M. M. Carpenter, 1303 Genesee Street, Trenton, N. J.

* *

A wonderful response has been made to the call for music for Sendai. A note has been received from one church calling attention to the fact that on printed matter the limit is five pounds. We are very grateful that attention has been called to this exception to the eleven pound limit for parcel post. It is better always, as has been repeatedly said, to make several lighter parcels rather than one heavy one.

* *

Nearly two dollars has been received in postage stamps to help get that typewriter for Miss Linkes. I know she is going to get it, because the Lord's work needs it and many are praying for it. Meanwhile a postage-stamp shower will find a waiting umbrella turned up so as to catch the stamps by Mrs. W. A. Montgomery, 110 Harvard Street, Rochester, N. Y.

REMEMBER CHAOCHOWFU

"Please pray for the day schools and Sunday schools in Chaochowfu," writes Miss Lottie Hildreth. "We have two girls' schools, each attended by about thirty pupils. One of the schools is very poorly housed. There is simply one room in a Chinese house with one window, and that a small one. All the rest of the light and air comes through the open door that lets in the bitter cold or burning heat. The other room is scarcely better. Please pray for the teacher of the boy's school, who, I fear, is slipping away from God and goodness, and for the two teachers of these girls' schools; and do pray that more money may be given for better equipment."

* *

The automobile for use at Nellore by Dr. Benjamin and Dr. Degenring is already assured by the gift of one generous woman, so that prayer is answered, and the money collected toward this object when Dr. Degenring was home can go on accumulating for the next doctor lady, who ought to have one to help her save the lives of mothers and little children. Let us not forget to thank God for this prayer answered.

* *

BACOLOD. Miss Stanard writes that their particular and immediate need is for a piano for use in the school. Who has one to give?

Joy Over a Want Filled

Edith Traver, writing from Swatow, mentions "the joy and refreshment Miss Northcott's victrola has brought to us. Her church in Cleveland sent it to her, and it does for us now what Thomas's orchestra once did for me in Chicago, — made me stronger and better and gladder for many a day."

Let's work and give so that some day there will be such a surplus that we can send victrolas and baby organs and encyclopedias and typewriters and all sorts of helps and tools and encouragements to our overworked and sometimes ill-equipped missionaries.

* *

Just fill some want — if this you do,
'Twill be a happy year for you.

❖❖ THE LORD'S REMEMBRANCERS ❖❖

"I know not why today should come to me
In swift insistence on the memory
A thought of some one miles and miles away
Unless there be a need that I should pray."

Specific Prayers

PRAY — That Japanese Christians may be baptized with power;
That young men may be led to enter the ministry;
That Sunday Schools may increase in number and effectiveness;
That Christians may be conscious of their unity;
That Christian Schools may be centers of spiritual power;
That young women may be given education;
That Christian Kindergartens may increase;
That our missionaries may be baptized with the Holy Spirit.

Field Requests

Pray for the *wives* of the Chinese officials — who live secluded lives in the yamens — isolated from their old home and friends, because officials are purposely sent to distant provinces of another dialect. The missionary can reach these women only with difficulty.

Pray that Cumbum, South India, may receive the funds so greatly needed for building and enlargement.

Mrs. W. S. Sweet, of Hangchow, China, sends an earnest request for prayer "for a wealthy family who have been attending our services for some time. They were once high in official position under the Empire, but have withdrawn from all and live a life apart, not even mingling with their old official friends. The wife is one of the most capable women I have met, well educated and such a power if once she gave herself to Christ. During recent meetings the Spirit strove so with her that she had to leave the church. Pray much for her, for her son, for them all."

PRAYERS FOR KAYING

Requests sent in by Miss Campbell:

1. More than anything else do we want cooperation in prayer in the matter of the conversion of our students. They are the ones who are receiving systematic instruction and who understand the meaning of Christianity, so that if they return to their homes without being truly converted not only they themselves become hardened but their families and neighborhoods will be harder to reach than ever. On the other hand they can be a mighty power in God's hands if they have been truly born again.

2. As a more specific request I would like to ask for special prayer for three girls in our school who believe and are very anxious to take a public stand for Christ, but certain members of their families oppose it. We want to pray that those opposing may become willing and that the girls themselves may have the courage to "obey God rather than men."

3. Another matter that is much on my heart is the future of many of these girls who were betrothed to heathen husbands before they knew of Christianity. We want to pray that they may have the courage to withstand temptation and persecution and be literal lights in the homes to which they must go.

4. I would be glad too if some felt led to pray with me for God's blessing upon the "Morning Watch" newly instituted in our school, that it may establish a life-long habit of unfailing daily closet communion with God, for we know that there lies the secret of the triumphant lives we would have them live.

5. There are hosts of women in this region who have heard the Gospel and who say it is "good" but who go no further. Let us pray that they may become convinced that it is not only "good" but "absolutely necessary" for their soul's salvation.

"Lord, answer these our petitions."

DAY OF PRAYER

WOMAN'S AMERICAN BAPTIST FOREIGN
MISSION SOCIETY, February 9, 1917

I. THANKSGIVING

SONG: "Open my eyes." (Missionary Hymnal,
page 33.)

SCRIPTURE READING: Psalm 100.

THANKSGIVING for prayers answered during the
past year:

Miss Parrott's health restored.

Miss Petheram no longer alone at Shweygin.

Much needed and long prayed for buildings
completed:

The Girls' Schools at Sandai, Moulmein
and Yachowfu.

The residence and school buildings at
Huchow and Gauhati.

The missionary residence at Rangoon.

Buildings and land for the Liuchiu
Kindergartens.

A year ago we prayed that fifteen new
missionaries might sail during the autumn
of 1916.

Fourteen have sailed. A fifteenth was
ready to go but was hindered at the last
moment by unsurmountable difficulties.

In May Missions there was a request for
an automobile for the hospital at Nellore.

The prayer was answered "exceeding
abundantly," for the giver added the up-
keep of the automobile for five years.

A year ago we prayed especially for the
Woman's Union Christian College at
Madras.

Note how God has gloriously answered that
prayer. The palace of an old Rajah that
could be purchased for \$25,000 was avail-
able but none of the Boards represented
were in a position to provide that amount.
After months of prayer, the President,
Miss MacDougall, returning from a visit
to the palace, heartsick, with hope de-
ferred, found a letter from America tell-
ing her that \$25,000 was available.

PERSONAL TESTIMONIES regarding prayers an-
swered during the past year.

READING: "Whoso offereth Praise glorifieth
me."

THANKSGIVING for the Crowned ones.

Mrs. A. M. Bacon, one of the founders of
the Women's Baptist Foreign Missionary
Society of the West; its first corresponding
secretary; later Foreign Secretary, and
during the closing years of her life, Honorary
Foreign Secretary. For nearly forty-five
years she was counsellor, friend, worker,
intercessor, for her beloved Society.

Mrs. F. W. Foster, Foreign Vice-president
of West Central District.

Miss Martha Covert, after a beautiful
young life of loving service in China.

Mrs. H. W. Hancock, at the close of a
long useful life for her Lord in Burma.

SONG: "For all the Saints Who from Their
Labors rest."

II. OUR YOUNG PEOPLE

WORLD WIDE GUILD: Miss Alma J. Noble,
Executive Secretary, says:

PRAY

1. That the World Wide Guild may furnish
recruits for active service as Foreign
Missionaries.
2. That more young women who have
trained minds and native talent may be
willing to assume positions of leader-
ship in local and State Societies.
3. That a real love for the study of Mis-
sions may continue to grow as it has
this year.
4. That every Worth While Girl may learn
the joy of sacrificial giving.
5. That we may reach our Second Year ob-
jective, 1,800 chapters by March 31.
6. That National, State and Associational
Leaders may not err, but be guided by
the "still, small voice."

SONG: "O Zion, Haste." (Missionary Hymnal,
page 106.)

VOLUNTEERS WANTED: Miss Helen K. Hunt,
Candidate Secretary, asks us to pray:

1. That more well trained, earnest and
able young women may offer them-
selves as workers in the Orient.
2. That those who are preparing to do this
work be encouraged and strengthened
in their purpose.

READING: A Message from Mrs. H. W. Peabody,
Foreign Vice-President, in her story,
"A Rose of the Highway."

SEASON OF PRAYER.

III. THE SERVICE OF SILVER AND GOLD

GIVE THANKS for a generous gift by an anony-
mous friend.

THE TREASURER, Miss Alice E. Stedman, says:

PRAY that every Christian woman may bear
her share in the missionary task,

By definite prayer for missions: Phil.
4 : 6.

By consecrated gifts to missions: Mal-
achi 3 : 10.

NINETY DAYS: Miss Ella D. MacLaurin, General
Field Secretary, reminds us:

Before the books of our Missionary So-
cieties close—ninety days of vast opportu-
nity—ninety days of large responsibility—
ninety days of unspeakable privilege! The
destiny of multitudes depends on *you*. Let
us rally every organization of the church to
do its part well and successfully.

Ninety days and the Woman's American
Baptist Foreign Mission Society will need
about \$240,000 from churches and individ-
uals if the year is to be ended without
debt. Pray God that every dollar may
be brought into the treasury. Pray that
your own apportionment may be met;
that the money for the new buildings may
be given; that your District's share in the
buildings assigned to it may all be taken.

PRAYER.

IV. ENLISTMENT FOR SERVICE

SCRIPTURE passages encouraging prayer.

THE HOME ADMINISTRATION Vice-president, Mrs. Andrew MacLeish, says:

The wonderful progress of Christianity in Korea is largely due to the personal work of the Korean Christians. Not satisfied with the gift of money alone, they have given themselves, an abundant service, offering a definite number of hours per day, or days per week, or weeks per year, to the glorious work of extending Christ's Kingdom. May America not learn the lesson from them? Christ needs not only our prayers and our money, but our service. No use of time and ability is so satisfying or so rich in results. Let us each think seriously concerning this obligation and make room for it in our busy lives.

CALLED TO THE COLORS. Introduction of plan, or report of progress.

MESSAGE from the Captain of Recruits, or appointment of Captain.

TWENTY-FIVE THOUSAND women and girls were enlisted during the first year of the Five Year Program.

PRAY that we may enlist 53,581, the number called for as the second year's objective.

THE PUBLISHER, Miss Frances K. Burr, says:

PRAY that the Publication Department may be a real blessing in bringing before the constituency just the kind of educational and inspirational literature needed to arouse a deeper interest in and a fuller knowledge of our work in Oriental lands.

PRAY that our women and girls may know how to make good use of the literature provided.

SONG: "We've a Story to Tell to the Nations." (Missionary Hymnal, page 96.)

READING: "Let us Pray." (Book of Remembrance November 1.)

PRAYER for all at home who are helping in the work abroad.

National, District and State Officers.
Association Secretaries.

Officers and members of local organizations.

PRAYER for the uninterested.

V. LOOK UPON THE FIELDS

PRAY for all missionaries at home and abroad:

That they may have physical and spiritual strength.

That they may do constructive, co-operative work.

That the new recruits may have patience to learn the language.

That they may have so much love for Christ and His lost ones that nothing may discourage or depress them.

READING: "The Weary Ones Had Rest." (Book of Remembrance, July 1.)

PRAY

For our Kindergartens. (Oriental Gardens, page 13.)

For the graduates of our Girls' Schools (Oriental Gardens, pages 44, 46, 50, 55.)

For the students in Colleges in the Orient. (Oriental Gardens, page 140.)

For the Bible Women.

READING: "Daw Pwa Kin."

MY MESSAGE to the Baptist women on the Day of Prayer in 1917, says Miss Nellie G. Prescott, Foreign Secretary, is summed up in the question which Mordecai asks Esther: "Who knoweth whether thou art come to the Kingdom for such a time as this?" There is such a big, definite work for us to do, so many unsought opportunities for us to embrace, so much heavier responsibility for us to bear than we have ever been asked to carry before, that, who knoweth whether we are not living for just this task—to help to bring a waiting world to Christ. Who knoweth? God knows and He will tell us if we ask Him.

SONG: "Coming, Coming." (Missionary Hymnal, page 102.)

CLOSING THOUGHTS: A Message from Helen Barrett Montgomery, President

A vision of the whole world,
A grip on the whole task,
A gladness in the whole Gospel.

Let these be the boons we confidently and humbly beg from the God and Father of our Lord Jesus Christ.

MATERIAL FOR THE PROGRAM

Copies of the Program, one cent each; 50 cents a hundred.

Whoso Offereth Praise Glorifieth Me. 1 cent.

A Rose of the Highway. 5 cents.

Called to the Colors. Free.

Daw Pwa Kin. 5 cents.

The Book of Remembrance (Prayer Calendar for 1917). 25 cents.

Oriental Gardens. 10 cents.

Hymns for the Jubilee, words only ("Coming, coming"; "O Zion, Haste"; "We've a Story to Tell"; "Open My Eyes"), 50 cents per hundred.

Missionary Hymnal, 10 cents, contains all these hymns and a hundred others with music as well as words.

Order from Literature Department, Room 704, Ford Building, Boston, Mass.; Publication Department, 450 East 30th St., Chicago, Illinois; or any of the district literature bureaus.

This is a remarkable Program, and should be used in all our Societies and Circles: The material will be valuable to keep on file.

THE STORY OF AUNT SWEETNESS AND BEAUTIFUL BRAVERY

Where could you find a more touching sketch than this, to read in a Circle or a Guild Chapter?

Aunt Sweetness of Agreeable Mountain

BY EDITH G. TRAVER

I'm away on a "country trip" and these two weeks I have been stopping in a village chapel holding a class for women and girls. The youngest student is six years old, a dear fat, little girl; and the oldest a dear lady of sixty-seven, who is as bright as can be and as earnest, too, helping the younger ones as they forget the names of the Chinese characters they are studying, and going with us to visit in their homes.

The following is the story of a day's work this spring. We went to the village of Agreeable Mountain and found that the Bible Woman, Sweetness, was away. She had gone by invitation to the nearby village of Earth River. A man who lives there had become a Christian while he was away in Hongkong. On his return home he began to attend the church at Agreeable Mountain, but his heathen neighbors had objected and were still doing all they could to keep him from being a Christian.

The day before our visit he had found in his orange orchard many charms and several ferocious looking images, all expected to bring trouble to the owner of the orchard. He had sent to Aunt Sweetness to know what to do, asking her to please come and pray in his orchard that no harm might come to him and his family. She sent back word not to fear; the charms need only to be thrown away. She said not to do anything to them, that she would come in the morning and pray, then throw them into the river.

When we reached Agreeable Mountain she was away disposing of the charms and we began our visiting alone. We called in a number of homes, being taken from one to another by the women and before we reached the last, Sweetness had come.

This last was the home of Beautiful Bravery. She was in the Girls' School in Swatow for a few years. When she was married her father insisted upon the agreement that she should not be called upon to worship the idols nor the ancestral tablets. In spite of this agreement, or because of it, the women of the family make her life miserable, and she does not

even dare to think of attending the church. Her husband is a Christian and goes to the church from the family store.

A few weeks ago one of the aunts-in-law declared that she was herself possessed with a spirit and that all must kneel down and worship her. All complied except Beautiful Bravery, and she would not. But the others forced her down upon her knees, crying bitterly. When Sweetness came to her they both cried together. She was very happy to welcome us. Now some of the children of the family have started to the Christian school at the chapel, and their elders say they may become Christians if they wish.

As we walked back through the streets of the village we met a long procession of soldiers returning from beating down opium fields and at the head, with iron chains about his neck, was the victim.

We took the boat for Earth River and Mountain End. At Mountain End lives a leper who has been a Christian for over thirty years. He often tried to persuade his brother to become a Christian but the brother did not listen until one of his sons became sick. Then he said, "If your God will cure my son, then I will worship him." The son recovered and the father was ready to keep his promise. "Where shall I go to worship?" he asked. Agreeable Mountain was near so he went there, but the door of the chapel was locked. "God send an old woman to open this place and lead my wife to worship," he prayed. "And," said Sweetness as she told me about it, "I came along, and now the family worship God."

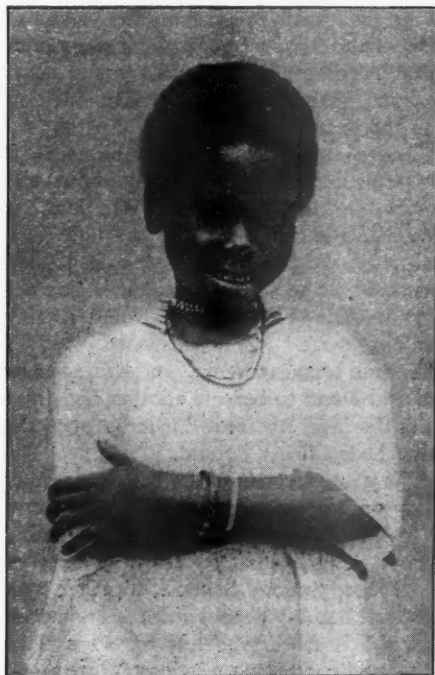
We visited the home and they wanted to take me to visit the new house they are building just out of the village and under the hill — the Agreeable Mountain — with its pagoda on the top. On the way we met the leper brother. They are very kind to the old man and he lives by himself in a room at the end of the new house.

It was getting late, so we hurried back to our boat, but the good woman of the house insisted on going a long way with us. We rowed back down the inner river to our house-boat on the main river and rested for the night, to be ready for the next day's work.

Neti Sila of Palabala

BY MRS. W. A. HALL OF PALABALA

Neti Sila, by name, is a native of Kinoso, Palabala District, Matadi Post Office, Congo Belge. She is a grandchild of Chief NeLongo, who was one of Congo's gentlemen. He wore little more than his loin cloth and, on colder days, a blanket wrapped about him, with necklaces of elephant's tail, beads, leopard's teeth,



NETI SILA OF PALABALA

One of Mama Hall's dear Black Pansies
about ten years of age

brass or copper. His throne was a leopard's skin.

He had a number of wives. Mampindu was one, and is Neti Sila's grandmother, being the mother of her father. Her mother's name is Mote, which means Beauty, which she really is. This whole family belong to the bright ones of earth.

Two years ago Neti Sila was "hungry" to go to live with Mama, the missionary. Her grandfather Chief warned her that she would have to learn many things if she went to live at the mission station. Her father tried to scare her away, for she

was being purchased for a wife and needed to learn the duties of a Congo wife. How to prepare gardens, plant food — yams, potatoes, kasava, peanuts, wandu (Congo peas) beans, squash, etc. She must learn to make pretty clay pots and water bottles, also baskets and mat-making. Yes, she must go to the woods and pack her conical basket with wood and make a good woodpile behind or in her hut. She must learn how to prepare gourds for water bottles, go to the springs and fill them; pack her basket and climb to her town with them, that there may be water to drink. She must learn to cook many kinds of native food; nice white ants or caterpillars, as well as deer, elephant, boa constrictors and rats. Another duty for our little friend was to "mind the baby, lest she should cry," carrying baby on her hip in a strap and shaking her rattle, made from a small gourd with a few stones in it, to keep her charge quiet.

She had plenty to do at home in order to prepare for her marriage, dear, wee lambkin! She begged hard and finally was allowed to come — her father believing she would soon get tired of the new life on the mission station and return home again. But she was happy with the other children and soon learned to help in all the rooms of the mission home. In school she ran ahead of her class with all her work. She is learning to walk in "the Jesus Road," and to tell the beautiful story in her town.

Notes

For the first time, the Congregational Woman's Boards and the American Board are cooperating in a joint partnership in all their plans for missionary education and missionary giving. This is one outcome of the denominational get-together program.

General Chao, military governor of Tatungfu in Northern Shansi, China, is a Christian, and although converted only three years ago his influence is said to be wonderful, owing to his deep prayer life and his wide knowledge of the Scriptures, coupled with his moral earnestness and fearlessness and high social position. Such Chinese Christians are powerful factors in the new China.

The Training School in Jaro

BY ANNA V. JOHNSON

This has been a great day in Jaro. First of all, I had 53 in my primary department at the Jaro Church Sunday school. After Sunday school the girls and teachers of the Academy and Training School and the church members walked up to the Industrial School and we had a union service in the school chapel. Mr. Earle is a splendid choir leader and we have just recently started a mixed choir of young women from the Training School and Academy and young men from the Industrial School. I just wish you could hear them sing. There is also a male quartet from the Industrial School who sang very well. There were between four and five hundred people in the chapel and I had the honor of speaking to them. After the service we all adjourned to the most beautiful spot on the campus, where Mr. Rose has built a concrete baptistry under the shade of some pretty trees, and here one young girl who is training in the Union Hospital and who was for many years in my Sunday school class, two young girls from the Training School, and six young men from the Industrial School testified before that crowd of people by going down into the baptismal waters. It was beautiful!

In August I went to Capiz for a Reference Committee meeting and while there Mr. Russell took me out to a country village where one of our recent graduates from the Training School is working. Her name is Listina Alabi. When she went there she knew no one; there was not a Christian, great or small, in the whole place, and the people were all afraid of her. She started a kindergarten but the people told the children not to go near her for she would teach them the religion of the devil. Poor Listina. She wrote me a letter which made me feel like dropping the school work and going up to the village of Libakaw to comfort her. But she has been as brave as I expected her to be. Little by little she has won her way into the homes and hearts of the people and now has a kindergarten of between 40 and 50 children, and the older people gladly listen to her preaching and teaching. There have already been two

baptisms in the village. My coming was a great surprise and almost took away her breath but, in less time than it takes to tell it, the little school-chapel was filled with 65 children and as many grown ups. You should have heard the children and seen the parents who were as eager as could be to have their little girl or boy recite to me the Scripture texts they had learned. And how they did sing, both in English and Visayan. No one, young or old, ran away when I began to speak but all listened with eager attention. At the close of the service one of the leading men came, begging me to take his young niece into the Training School. I explained to him the purpose of the school and that we had no connection with the public school. He replied that he knew all about the school for Miss Listina had told him. I then told him that the school was more than full and I did not have another bed. He answered, "She needs no bed; I'll bring her next week." I told him I would receive her next year. All he answered was, "I will bring her next week," and bring her he did and I had to borrow another bed from Miss Bissinger and crowd it in between the other beds as best I could.

The young women in the Training School carry on fourteen Sunday Schools in and near Jaro and we are planning a Sunday School rally the first Saturday in October of all these Sunday Schools, together with the local Sunday School and the Industrial School. A man, who has rented a large house and conducts a moving picture show, has promised us the use of the house that day without charge. All the schools will meet at the Training School and then we will march around the Plaza to the rented house. Oh, if we only had a church building where we could gather in these crowds!

**REMEMBER THE DAY OF PRAYER
FEBRUARY 9. THE PROGRAM IS IN
THIS ISSUE OF MISSIONS.**

It becomes increasingly evident that the present world situation can be met only through a great manifestation of superhuman wisdom, superhuman love, and superhuman power. Intercession is the means which releases these omnipotent forces, and brings them to bear upon the missionary movement. — John R. Mott.

PRAY, PAY, GO—VICTORY 1921!

The Widespread Influence of the Kindergarten in Japan

THIS ADDRESS BY MRS. HENRY TOPPING OF MORIOKA, JAPAN, WHILE
DELAYED IN PUBLICATION, WILL MAKE A FINE CIRCLE READING

One morning we were informed that we had a notable visitor, the Inspector of Schools for the Imperial Government, the National Inspector, and as this was the capital and center of the entire province he had a good many to visit, and because ours was the only kindergarten in the city or province he was interested to visit it. It seemed to be the custom for all the heads of schools visited to follow him in his train, and so there were a score of leading men standing in our entrance, and their shoes had to be removed and their sandals put on and they were then shown to the kindergarten. They were interested and it took some time because the school was in our own home, and there were a good many articles in it not usual in a kindergarten in Japan. He seemed pleased although he said he had visited kindergartens in America and Europe, but he had never seen so much religion in the schools. We said that is so but we have to take religion into the kindergarten, and I really think that is the reason he liked the kindergarten. He asked the children at the table where do you love to play better, at home or in the kindergarten? They said, In the kindergarten. He said, tell me why, and of course the children are not always ready to analyze their feelings, and they were in doubt what to say; one little fellow said, "because in the kindergarten we don't quarrel." The rest looked at each other and said "Narahoda." (What does that mean? was asked by the chair.) When you don't know just what to say you drop your head on one side and look very serious and say "Narahoda."

After that day one of the fathers said to me, "I have been thinking a good deal of what the children said. When I think of the trouble I have with my children at home and how they quarrel I wonder how you keep everything so happy with fifty or sixty children together." Well, we are laying peace foundations in the kindergarten; we find a place to teach unity in the kindergarten circle and it goes out through the community; the kindergarten represents much to the fathers and mothers of the children. When Dr. Shailer Mathews visited Morioka the three men who headed the committee to meet him were the governor and two others, all three fathers of children in our kindergarten.

I would like to tell you what the superintendents of the kindergarten are doing in an educational way as well as socially, and I am glad in my heart to say today that the kinder-

garten is the weakest spot in the educational equipment of Japan. This means that in the kindergarten we are free to teach what we please. There is a curriculum in the other school course of study but in the kindergarten we can teach what we want to. And I want to tell you the Bible is taught according to kindergarten methods, and that means Jesus and the need of Him is shown in the Garden of Eden; and then through the development of the Old Testament Scriptures. And then the promise of Jesus given first to His heart broken mother, then the Prophets and all the way through, beginning in June and then in December the time of the coming of Jesus, and after that and through the spring term we teach the life and love of Jesus, and if I could tell you how they take it in and how they give it out, you would see how these little people are our defendants in our ideals of Christian service and brotherhood. I heard the life story of the parent of one of the children in our school. He said that when he was a little child his father was a skeptic and he was surrounded by a skeptical atmosphere, but his mother taught him the story of Jesus in his cradle, and as he grew older he would sit up in his cradle with the book on his lap and read it for himself, and all through his young manhood he read skeptical books and was absolutely indifferent, and yet all the way through the love of that story his mother had told him, of the ideal beautiful Jesus his mother had given him in childhood, was with him, and it was that which finally brought him back to Jesus' teaching about God and about Himself. Oh how well they can philosophize, how well they can argue.

Germany is noted for medical knowledge and many other things, but they brought back all this materialistic thought from Germany, but if we could have a multitude of kindergartens where we could plant the seed of the love of our beautiful Jesus in the hearts of the children, then they could go all around through the materialistic thinking and come back to Him.

As my visit closes, and soon I expect to sail back to that land and those people that I love, how can I leave something with you that will help you to remember to pray for them. That beautiful symbol upon their flag means more to me than the flags of all the earth:—pray that they see in that what we see,—the Son of righteousness, Jesus the light and life of all mankind, and love Him with all their hearts.

SUGGESTIVE WAYS OF WORKING

EDITED BY MARTHA H. MACLEISH

A New Year's Chat

There are some new things about which to chat this month. First, there is the mission material for the Sunday school. While the plan for mission study in the Sunday school is no longer new, the material is fresh every season, and this is the best yet. Bear with me while I tell you all about it, assuming that you do not know. Our subject is "A Sunday School Tour of Japan," and the reason for our taking it is that as soon as the war is over the next World Sunday School Convention will be held in Japan. We need to prepare.

There are eight delightful charts with two guide books, one for Juniors and Intermediates, and one for Senior and Adult classes. They cover: An account of Japan itself; What Christianity is doing there; Captain Bickel's wonderful work on the Inland Sea; Japan's Sunday School Army; our Baptist Schools; the Kindergarten in Japan; Japanese Christians at work; and our Task in Japan. You see the material is concrete and will produce definite knowledge. For the primary boys and girls there is a charming little booklet of Plum Blossom Stories and Pictures, giving the adventures of Ume and Taro at home, in kindergarten, Sunday school and elsewhere. For the older people who really want to know facts about Japan, Mrs. Montgomery has prepared a little booklet full of vital facts, and intensely interesting of course. What else could anything be that comes from her hand? There's an Easter program, and collection envelopes so attractive that our boys and girls will long to fill them. Samples have been sent to your pastor and superintendent. Help them to make the Tour a wonderful success in your school, that your boys and girls may learn of their nearest neighbors on the west, and help them on toward a Christian national life.

Please read thoughtfully the article on our Day of Prayer, and its program. God has answered many of our prayers this past year. We should come together to thank Him. We have great plans for the coming year, and we need His guidance and blessing that they may be realized. Without Him we can do nothing. There is great inspiration in coming together to pray unitedly. Let us do so on February ninth.

* *

Among other new things in working materials, we have a set of most interesting charts which put our work before us in a novel way, one that appeals to the eye. If any circle has difficulty in raising its apportionment, send for them. They will surely help. Or they may be used in an entire association. Ask the Association if it would not like to support the entire work of the Society for a day or a week or longer (according to its strength); or all the school, or medical, or evangelistic work for a definite length of time. I am sure you will find many glad to do it, and that their prayers will especially support the work during that time. Why not try it? It is just a new presentation of our beloved work; but it may appeal to some people with new force, and all the appeal that we can make is needed, that our full budget may be raised and our great work go on unhampered.

* *

We are on the last great pull of the financial year. Three quarters of every circle's apportionment should have been paid in by December 31. *Was this true of yours?* If you do not know, will you find out, and if you learn that it was not true, will you put your shoulder to the wheel? *We must not fail.* Will you help us to close the year free from debt?

**THE NEXT THREE MONTHS WILL TELL THE STORY OF OUR
MISSIONARY YEAR. SHALL IT READ "ADVANCE"? WHAT SAY YOU?**

A Good Open-minded Motto from St. Augustine

"Whoever reads these writings:

Wherein he is equally convinced, let him go on with me;

Wherein he equally hesitates, let him investigate with me;

Wherein he finds himself in error, let him return to me;

Wherein he finds me in error, let him call me back to him.

So let us go on together in the way of charity, pressing on toward Him of whom it is said, 'SEEK YE HIS FACE FOR EVERMORE.' "

A New Year Greeting

BY MARTHA H. MACLEISH

The New Year has come, opening up to us another splendid new opportunity, and a new opportunity is a new gift from God to us. We have a new year in which to realize God in our own hearts, and to give Him out to those who know Him not.

We have many, many things to do this coming year, but let us remember that, most important of all, we have a life to live and a spirit to impart. If that spirit is one of love and harmony and helpfulness, we shall really be giving out daily a divine influence, and our vision will be the clearer for the complex and perplexing problems and activities of our denominational work.

As I write, our many and important denominational committees are coming to the close of a three-days' session in Chicago. In attending them I have realized anew what a great, throbbing engine the Northern Baptist Convention has become. In spite of human limitations and complications we are rising fast to bigger things, larger conceptions of our duty, and greater power to achieve unity and harmony hasten our advance. Lack of confidence and discord retard it. Let us all try to get the broad view which comes from looking "not only on our own things, but also on the things of others."

In his last recorded prayer, that beautiful prayer of John 17, Christ prayed for

us, that we might all be one, "even as thou, Father, art in me, and I in thee, that they also may be in us: *that the world may believe that thou didst send me.*" Did you ever realize that Christ puts this as a supreme way of testifying to himself. It comes to me as a new thought, that we may best convince the world of Christ's divinity, if we can, in spite of all our necessary differences of opinion, and different points of view, unite harmoniously under his leadership to carry his banner to victory. Shall we make this a supreme aim this year, taking for our support the following words of the same prayer, "And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them and thou in me, that they may be perfected unto one; that the world may know that thou didst send me, and *lovest them, even as thou lovest me.*" If we can believe this last clause in its full meaning, all things will be possible.



Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray —
"This is my work; my blessing, not my
doom;
Of all who live, I am the one by whom
This work can best be done, in the right way.
— Henry van Dyke.

❖ THE WORLD WIDE GUILD ❖

CONDUCTED BY ALMA J. NOBLE

HAPPY NEW YEAR!

My New Year's Greeting to each one of you, dear Worth While Girls, is coupled with the wish that you may realize, individually, your privilege in sharing in the great task of bringing the Kingdom of God on earth, and that you may attack that task with the spirit of courage so beautifully expressed in the words of Maltbie Babcock:

"We are not here to play,
To dream, to drift;
We have hard work to do,
And loads to lift.
Shun not the struggle:
Face it! 'Tis God's gift."

*Faithfully Yours,
Alma J. Noble*

Ohio's Day Plan

BY MRS. M. R. SHELDON

About 1500 young women, grouped in the 91 Young Women's Societies of Ohio, have caught the vision of service for the Kingdom and are endeavoring to do their part toward the salvation of the world. Twenty-five of our associations have young woman's secretaries who pass on to the societies monthly the news, information and letters from missionaries sent out by the state secretary, besides holding rallies and organizing new societies. Seventy-seven societies have enrolled as chapters of the W. W. G. and 58 made voluntary pledges, in most cases exceeding their apportionment of last year. Besides these 58, a few others have been paying regularly. The Ohio girls were asked to be responsible for the salaries of two missionaries, Miss Gertrude Miller, working among the Italians of Cleveland and Miss Dora Zimmerman in Ningpo, China. Using the Day Plan, each society volunteered to assume the support of both missionaries for a certain number of days.

The pledges for Foreign work already amount to \$718.43, and as this is more than enough to guarantee the salary of Miss Zimmerman, the Board has kindly given us another specific to work for. This new work is a \$400 share in the school work at Cumbum, India, under the care of Mrs. John Newcomb. The girls are very grateful for this new interest. The pledges for Home work amount to \$553.07, and we believe enough more will be guaranteed before the end of the year to cover Miss Miller's salary.

While not all the societies have learned the importance of quarterly payments, there has been a marked increase over last year. For the first half year the number of contributing societies increased from 4 for Home and 9 for Foreign last year, to 36 for Home and 50 for Foreign this year. The gifts increased from \$9.70 the first half of last year to \$127.11 this year for Home work and from \$184.05 to \$321.14 for Foreign.

The societies have found many other ways of serving besides with their gifts and programs, and this practical work of filling the needs of the missionaries has added to the interest. We especially rejoice because one of our Ohio girls has given her life for service and is now in the Chicago Training School, while another expects to enter in December. We agree with the Trenton young women that "It is great to have the world for your hobby."

Three New Secretaries

North Western District, Miss Carolyn Smith, 481 Broadway, St. Paul, Minn.

Minnesota Secretary and Director, Miss Elinor Mapes, 2218 Lake of Isles Blvd., Minneapolis.

Wisconsin Secretary and Director, Miss Elsie Kappen, 1717 Wells St., Milwaukee.

Will not you who are directly concerned show the heartiness of your welcome to

these secretaries by cooperating in every plan they suggest?

Congratulations!

Wisconsin, Kansas, and Nebraska have at this writing, Nov. 25, exceeded their goal for 1917 in the number of Young Women's Societies, and they are all enrolled as chapters of the W. W. G. Who'll be the next?

This is for New York Girls!

Our State Secretary of Literature, Mrs. Joseph Johnson, 414 51st St., Brooklyn, has several copies of most of the books for our Reading Contest and will rent them for 5 cents a month, each. This is to help all who do not wish to buy the books, but it is a case of "first come, first served."

Point Standard Adopted by Chapter 1198, Oakland, Ill.

The chapter is divided into two sides, the losing side giving the winners a banquet at the end of the contest.

10 points for each new member.

10 points for each new subscriber to Missions.

1 point for each question answered from Question Box.

1 point for Current Events.

1 point for being on time.

1 point for bringing a guest.

More About Our Reading Contest

You cannot imagine how interest in the Reading Contest is growing, and I want to suggest a few books in addition to those on our W. W. G. Program which will give you a longer selection from which to choose your seven: "One Girl's Influence"—Speer; "Pandita Ramabai"—Helen S. Dyer; "Mary Slessor of Calabar," "Home Missions in Action"—Allen; "The Bishop's Conversion."

Isn't This Encouraging

The President of a chapter in New Jersey, after speaking of the W. W. G. Program and Reading Contest with enthusiasm, adds: "A year ago I could not have dreamed of so much missionary inter-

est among our young women. The Guild is responsible!"

You'll be sorry if your chapter doesn't qualify. See November Missions, page 848, for details!

A Prayer for the New Year

Dear Lord and Master, as we begin the New Year, wilt Thou bless the World Wide Guild, broaden its vision, deepen its purpose, and endue it with power. May each chapter have a share in blotting out the vice and crime and cold indifference in our own homeland and make a reality our motto "Christ in Every Home." We would ever remember, Father, that as the light shines brightly here we must send the healing rays into the blackness of the lands over the sea. We pray for the many, many girls who have never heard of Thee. Make us as Worth While Girls to love those whom we have not seen. Give us a burning desire to tell them the story of salvation, that they too with us may live the Worth While life, with Jesus as their King.

Search our own lives. Keep us pure not only in deed and word but in the secret meditations of our hearts. Make us gentle in speech. Keep our lips from speaking the angry, impatient, sharp words that hurt. Give to our eyes sight for only the good in lives about us. Train our ears to hear the call of need, and make us willing in our hearts to obey. Help us in the daily task and in every relation of life to be absolutely true and sincere. May no selfish ambition, false pride or fear keep Thee from showing to the world Thy power. May each of us as a Worth While Girl put first things first. May Thy love be a constant call compelling us to live up to our highest ideals—to give Thee the best life possible. During this new year teach us to pray deeper, live better, and love more. In His Name we ask it and for the glory of His World Wide field. Amen.

HELEN CRISSMAN.

Field Snapshots

Iowa too has passed the goal. We are living up to the watchword Grow. Last March the report gave 26 W. W. G. Chap-

RECRUITING CAMPAIGN

**How Many Chapters Have Appointed a Captain of Recruits?
Write at Once to Your State Secretary for Details**

ters with a membership of 312. Now there are more than 60 chapters with a membership of over 1,200. Sixteen Christmas boxes were packed by the girls. Other chapters are busy filling needs on various fields. The Cedar Rapids girls have just sent an organ to Mabel Young, El Cristo, Cuba. Best of all, Iowa World Wide Guilds have 18 Worth While Girls with eyes fixed on the mission fields and with hearts and lives consecrated to definite service for Jesus Christ. Iowa has a most efficient state leader—Mrs. Boggess of Knoxville—a young woman who knows the power of prayer and the joy of service when working with God. Truly

"By faith and work, by toil and care,
By deep desire and spoken word,"

she is leading Iowa girls to their part in sending to others the precious story of salvation through the Christ of Calvary.

Why not begin the new year by keeping a W. W. G. memory book for your chapter—recording date of organization, list and pictures of charter members, officers, new members, records of parties, programs, gifts, invitations and Worth While books read.

Why not add to the next program meeting a musical half hour? Secure some one

perhaps from your own number who is able to combine parts of hymns, or better still to improvise a melody bringing in strains and parts of more or less familiar missionary hymns such as "From Greenland's Icy Mountains," "We've a Story to Tell to the Nations," "Oh, Beautiful for Spacious Skies," and others. Provide each member and guest with a slip of paper and let them have a contest in guessing the name of the hymns played.

Why not help to bring missionary zeal to the Sunday school. Many of you are reading "Kiowa" in the reading contest. Learn some of the testimonies of faith in the picturesque language of those Kiowa Indians who walk so carefully the "Jesus Road." If given at the devotional opening of Sunday school, these Indian messages will inspire all.

"God forbid that I should sin in failing to pray for thee" are the words of one ancient leader to a new worker. Are we as girls sinning in failing to pray for our missionaries? Our workers want prayer partners—will you be one?

Helen Crissman -
Field Secretary.

THIS IS A REPRODUCTION OF THE ATTRACTIVE POSTCARD INVITATION SENT OUT BY THE W. W. G. OF THE FIRST BAPTIST CHURCH IN INDIANAPOLIS



ome, follow with us
"The Trail of the Kiowas."

World Wide Guild
First Baptist Church
Indianapolis, Indiana.
Friday evening, 8:00 P.M. *WJP*

Our Tool Chest!

Who ever heard of a family without some sort of a tool chest? It may have been only a Handy Box at first, but with such a rapidly growing family as our World Wide Guild we need a real tool chest, and that is exactly what we have.

What tools have we?

Well, first, there are all sizes of *Nails*, which are the *Facts* we need to know about the world's great mission fields; the need for schools and colleges, eagerness for education, value of trained native workers, growing tendency toward union work with other denominations, responsiveness of Oriental Governments and their co-operation with our missionaries, great problem of foreigners in America, marvelous appeal of Latin-America, amount of money needed to finance our missionary societies—all these and as many more, are nails to be driven into our minds and hearts.

But nails are no good without hammers, so we have various sorts of *Hammers* in the shape of *Programs* and *Study Books* which, in the hands of those who know "how to use" such hammers, will drive these nails straight through any girl's conscience. These hammers are "World Missions and World Peace," "Maid in America," "Old Spain in New America," "Six Suggested Lessons," and best of all, our own W. W. G. Program, which latter *is free!*

Sometimes, the nails won't go through even with a well-wielded hammer, and so we have to bore a hole first with our awl, and pierce the attention of the indifferent. We have several *Awls* in the guise of attractive Posters, as, for instance, the backs of a couple of girls drawn on a large cardboard and underneath the words, "We are looking forward to seeing you at our next W.W.G. meeting." Another awl is the *Telephone*. One girl telephones another and asks her to phone a third, and

so on until you have an endless chain in your tool chests.

For some people the *Plane* is absolutely necessary, as they want everything about a missionary meeting made smooth and easy, so if you have an automobile, call for three or four; or, if you live in the country, and have a horse and buggy, so much the better.

Be very careful in using the *Hatchet* not to chop your meeting up into little bits of items about the New China, our Schools in Cuba, Kindergartens in Japan, and Italians in America, for you'll make havoc of a number of perfectly good items for a single meeting. Rather, use the hatchet of "*Gumption*" for a few quick strokes to rightly divide subjects, concentrating on one at a time.

Often it requires the sharp, decisive story of the terrible wrongs and sufferings of girls in the Orient to cut away, like a *Chisel*, the hardness of indifference and absorption in petty things. The work of the chisel cuts deep, but in the hands of a Master what wondrous beauty and grace it brings out of ugliness! Use this chisel of *Stories* in leaflet form, or taken from *MISSIONS*, patiently and persistently, and see what will happen. These tools are no good lying in the chest. Get them out, and use them for place cards, enclose them in letters and give them out the Sunday before the meeting.

The tool chest would not be complete without a *Spirit Level*, which is our Bible. How little we use it, and yet it is the only thing that can keep us true and right in our relation to our Master, to His world, and to each other.

There is one more tool which we frequently overlook but it is *so* strong, and is being used for wonderful things in the industrial world of today—the *Magnet*. *Love* is our magnet, and if we use it our hearts and lives will be drawn out in Christ-like service to those who need His love, and they, with us, shall be drawn into union with Him.

ALMA J. NOBLE.

????????????

WHAT WOULD YOU LIKE TO ASK ABOUT?
WHY DON'T YOU?

TIDINGS

FROM BAPTIST WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY JANE MAYNARD

A Study in Perspective

BY ESTELLA SUTTON AITCHISON

NORTHFIELD is a place of far views and clarified vision. Both outdoors and in there is the ozone of the mountains, the long-range vision of Big Things. It was a soul-expanding privilege to spend four days at the great secretarial conference in November viewing the world field as seen by secretaries, missionaries and ministers from every section of our own land, from Assam, India, China, Japan and the Philippines. Unconsciously our Home and Foreign arcs expanded into circles of full 360 degrees; and while the exact longitude of Missions Home and Missions Foreign became a bit obscure, errors in local reckoning corrected themselves and real values appeared in bold relief.

It was here that many saw as never before the Five Year Program in its true perspective. Down in the valley-bound horizons of the local church it may loom large as the exceptional, the superstrenuous, the transient. On the mountain tops, with all the kingdoms of the world before us, it reduces at once to a measure of ordinary Baptist activities which, in comparison with those of sister denominations, are barely normal.

Are these words gliding under your eyes as mere inflated rhetoric embalmed in printers' ink?

Awaken, women of the churches! This is your call. Our Five Year Program is not a temporary passion rousing us to a fever heat of endeavor. In so far as its demands on us seem exceptional, they are merely a tonic to raise a subnormal denomination to normal functioning.

It may be painful to puncture smug Baptist complacency; but a worldwide view reveals the fact that we are "progressing" toward the rear of the interdenominational army, we who by virtue of our primacy in missionary endeavor, our initiative, our unique principles, belong in the first row of trenches. From home and foreign lands alike come the tidings that our historic doctrines of soul-freedom and the separation of church and state give us an open sesame not accorded any other denomination. We have also a great history in emphasizing evangelism, and God has stamped his approval on our every mission field. But the world has moved and conditions have changed. These things ought we to have done and to continue doing without leaving certain others undone.

Wherein are twentieth-century Baptists lagging behind the van?

(1) In education at home and abroad.

(2) In the lack of trained native leadership.

This is bankrupting business from a monetary point of view. The expense of two "foreign" missionaries = the expense of one "foreign" missionary + the expense of ten native workers. The exact quantities in the equation vary on the different fields. The principle is permanent. In efficiency the method is even worse. The thoroughly trained native worker wins his way by virtue of idiomatic speech, familiarity with custom and fellowship in temperament as no outsider can ever hope to do. Says the author of *Old Spain in New America*: "The leaders of Spanish America must come from their own race and be of their own thought and speech." Native Christian leadership is

the key to the present world situation. Hear the testimony of Northfield speakers: "Baptist literacy on mission fields falls far below the average. We need to do six times as much for education (on a certain large field) to come up to the denominational average." "We are steadily losing to other denominations converts of marked gifts and influence because we have not the schools to train nor the positions of native leadership to offer."

Do we gasp at the call of the Five Year Program for "six million dollars for education?" The Methodists raised that amount in *one year*.

Is it over-strenuous to strive for "A missionary force of 5,000 men and women in America and the non-Christian world?" Every mission field we are now responsible for manning could swallow up ten times the number of teachers, nurses and physicians we now supply and clamor for more. Is it an over-emphasis of education in the homeland to ask for 1,000 Baptist students in theological seminaries and 15,000 in colleges and universities, when Congregationalists have one student for every 69 members, Presbyterians one for every 70, Methodists one for every 143, and Baptists one for every 176?

But another thing loomed large in the landscape as seen from the mountain tops: The Five Year Program is not yet in action in a large number of churches, and even where it has begun, thousands of women are either ignoring or dallying with it.

Women of the Northern Baptist Convention, this great work can never be done without our help. We must all arouse ourselves and set vigorously to work if we would rally the denomination of which we are so proud and enable it to take its rightful place in winning the world for Christ.

How can we get under this task and give it the lift which will ensure success?

(1) Take your women up on the mountain top and show them the vision (a) of the world's need and the unparalleled opportunity of this hour; (b) of Baptist delinquency relative to our heritage, numbers, means and ability; (c) of the merely normal requirements of the Five Year Program.

(2) In an atmosphere of prayer, have

an earnest reconsecration of will and service. No other impulse will be backed by the power to perform.

(3) Inaugurate or renew a campaign which aims to enlist every woman in your church and congregation. This may involve a radical improvement in the program and methods of the present woman's circle, for your new recruits must be well fed.

(4) From your literature headquarters secure the special Five Year Program material, especially the revised manual, which gives inspiration, facts, objectives and methods in a nutshell. Get this inspirational matter into the hands of all your women.

(5) Write the campaign slogan in your heart, post it as a motto in sight of all, sound it in every department of church activity: "GOD WILLS IT."

When Figures Speak

Time: the last financial quarter of the year.

Place: the office of the treasurer of the Woman's American Baptist Home Mission Society.

Characters:

Budget.....	\$265,000.00
Receipts from April 1st to November 27th....	102,982.83
Balance due.....	\$162,017.17

Budget: I am a great ideal. Attain unto me.

Receipts: I am trying to attain unto the great ideal, but I can't grow while Balance Due is here.

Balance Due: I am bigger than Receipts, but nobody wants me. I wish I could disappear.

Budget: We can't keep you any longer, Balance Due. You will have to disappear.

Balance Due: But how can I?

Budget: Ask the women of the local churches to help you.

Receipts: Yes, some of the women of some of the local churches made me what I am, because they paid fully, quarterly and systematically.

Balance Due: I'll ask them. And then I shall disappear. Nobody wants me.

Receipts: Then I shall grow unto the great ideal.

Budget: Then I shall find myself.

Our "Ruby Anniversary"

Has your society appointed its "Ruby Gift Gatherer," and is she at work? If she has been appointed have you found her and given her your gift?

TWENTY-ONE STATES have not as yet sent in actual "Gifts," but the Chairman of the "Ruby Anniversary" Committee knows that a number of these same states are interested and many pledges have already been secured.

In order that we may know how rapidly the \$40,000 is being secured, will you not report the amount of *pledges* secured each month to your Associational Director. She will pass the word on to the State Director and the State Director will send information to headquarters.

Pennsylvania leads in gifts reported. Ohio comes next and New York third. This is according to the financial statement of November 1st.

A RUBY CHAIN is being used by one circle to keep count of its "Anniversary Gifts." Each time a new gift is secured, a bead is added to the chain. We hope that they have provided a very long chain and that it will be completely filled by January 17th, the time set for the first Ruby Anniversary Banquet.

YOUR FEBRUARY MEETING. Plan now to make it an "anniversary" occasion. Give part if not all of your program to a review of what these forty years of mission work have meant to the cause of Christ in our land and to the larger development of Christian women.

THE RUBY ANNIVERSARY BANQUETS are to be held in eight simultaneous groups in eight parts of the country. As we go to press, the plan for the dates of these banquets is as follows:

GROUP 1. NEW ENGLAND

New Haven
Hartford
Providence
Lowell
Boston
Worcester
North Adams
Brattleboro
Concord

Last week in January
to February 8th

GROUP 2

" Plainfield, N. J.	Tuesday, February 20
New York and Brooklyn	Wednesday, " 21
East Orange	Friday, " 23
Schenectady	Tuesday, " 27
Pittsburg	Wednesday, " 28
Wheeling, W. Va.	Thursday, March 1

GROUP 3

Washington, D.C.	Tuesday, February 20
Wilmington, Del.	Wednesday, " 21
Philadelphia	Friday, " 23
Rochester	Tuesday, " 27
Buffalo	Wednesday, " 28

GROUP 4

Indianapolis	Wednesday, January 17
Dayton	Tuesday, February 20
Cleveland	Wednesday, " 21
Detroit	Friday, " 23
Chicago	Tuesday, " 27
Springfield	Wednesday, " 28

GROUP 5

Sioux Falls	Wednesday, February 21
Fargo	Friday, " 23
Minneapolis	Tuesday, " 27
St. Paul	Wednesday, " 28
Milwaukee	Thursday, March 1

GROUP 6

St. Louis	Thursday, February 15
Kansas City	Friday, " 16
Wichita	Tuesday, " 20
Denver	Friday, " 23
Cheyenne	Tuesday, " 27
Omaha	Thursday, March 1
Des Moines	Friday, " 2

GROUP 7

Phoenix	Friday, February 16
San Diego	Tuesday, " 20
Los Angeles	Wednesday, " 21
Berkeley	Friday, " 23
Sacramento	Tuesday, " 27
Reno	Thursday, March 1
Salt Lake City	Saturday, " 3

GROUP 8

Portland	Tuesday, February 20
Seattle	Wednesday, " 21
Spokane	Friday, " 23
Butte	Tuesday, " 27
Boise	Friday, March 2

Be sure to have the report of your gifts and pledges in before February 15th. A full report will be given at the banquets.

Begin *now* to make plans to attend the banquet nearest you.



Consider your own perspective of the Five Year Program. Is it the sane, far-reaching and clear one that Mrs. Aitchison sets forth?

The Music of a Missionary's Life

BY JENNIE JUNE EGLI, KINDERGARTNER
AMONG THE CHINESE, OAKLAND,
CALIFORNIA

When several hundred children have come into a missionary's life it goes without saying that she has had many and varied experiences. Some of course have been sad but more have been happy and like Pollyanna, she has always found something to be "glad about." Some of the happiest of these experiences for the missionary are expressions of appreciation for service rendered, which sing themselves in her heart until she calls them the music of her life.

When a little motherless boy takes the missionary into his confidence and tells her with tear-stained eyes of the cruel treatment of his guardian uncle, she tries to comfort him by telling him that if he is a patient Christian, God will help him bear his burden. He goes to his seat cheered and writes something on a scrap of paper, which later, as he is marching out, he drops on the teacher's desk. As she reads,

"Dear Miss Jennie,

I love you best in the world.

HARRY."

a song is in the missionary's heart because she has tried to be a teacher-mother.

Again, when a sixteen-year-old girl tells with broken heart the story of her discovery that she is a second wife, of how she is compelled to be subservient to the first one, or if she rebels is cruelly beaten, the missionary is able to assist her in getting a place in the Girls' Rescue Home. And as the girl, with tears streaming down her face, says, "O teacher, I'll never forget you," through all the sadness the missionary again hears the melody of a gladdened heart.

The poverty and ignorance in the homes is sometimes so depressing that she becomes discouraged. At the close of the day as she wearily locks the school-room door, wondering if she has made any impression at all on these lives, suddenly like a rainbow after a storm she hears a little bird in an upper story window across the street sing, "Hello, Miss Jen-nie," and as if announcing the arrival of spring, a

great chorus of little birds take up the song until it echoes back and forth from house to house, while the missionary, passing down the street, still hears the distant echo, "Hello, Miss Jen-nie." Could anything be sweeter to the tired worker or carry more assurance that she had very vitally touched and influenced these little lives?

Sometimes the missionary takes a friend into one of the Chinese homes. The mother says to the visitor, "Oh! Miss Jennie, she so love my little girl!" That, too is music for the missionary, for she knows that she has in just a little measure made these people realize a little of the love she has for "her children."

Sometimes the postman brings a letter from one of the little ones who has moved away, like this one from a ten-year-old Christian:

Oak Grove St.,
and County Roar.
Mento Park

"Dear Miss Jennie

I have received your letter on Wensday morning I'm very glad that you wrote me such a long letter. Didn't you see Ah Ying? Is she move? If she move tell me because I don't want to leave her.

Baby Alice was very cute now she's only 14 lbs. My sister-in-law had a baby boy. I wish you come and see them. Come in with Ah Ying.

Now we have no business. All the people's gone to San Francisco. Maybe I will go to Oakland again.

Bring your suit case. Come live for a few days. You said if you come in you leave your mother but bring your mother in too. Please tell me if your cousin move to Palo Alto yet.

Mother said, Please tell Doctor Swalker to send us the certificate for baby Alice but we did not pay her yet. Wishing you tell her to write to us and sent the cerficate and we will send her the money. Write to me soon.

Yours truly,

Ah Foon"

This letter, too, is a melody for the missionary, for it makes her know that she still holds an influence over many who have gone away from her. So she goes on from day to day listening to the songs and remembering to "Serve the Lord with gladness."

Remembering to send a postal card to each missionary on her birthday is one of the little things which makes life happier for her and you.

Bits from the Missionaries' Letters

This year Coleman Academy for colored youth in Gibsland, Louisiana, has the largest enrolment in the history of the school.

From May 1st to October 31st, 29,121 immigrants came to Ellis Island, in spite of the European war. An Italian steamer brought 1,469 steerage passengers. Among them were a woman and her five children. A telegram soon brought her husband from Rochester. As he was waiting he caught sight of Mrs. Conversano, our missionary among the Italians. "Hey, lady," said he, "don't you remember me? Two years ago I was an immigrant and you gave me a gospel of St. John. I read it a lot and then I gave it to my sister and now I want another." In ways like this is the harvest reaped.

A student at Spelman wrote a letter home after she had been there a week. "Why, mother," she said, "Spelman is a wonderful place, for already I have become quite refined and intelligent."

Miss Carolyn B. Rice, city missionary in Los Angeles, writes: "The task of turning these oriental children from the worship of idols to that of the true God confronts us Baptist women as never before. We so greatly fear the yellow peril that we overlook the golden opportunity and ignore the Christless perils at our door. Shall my boys be priests in the temple of Buddah or pillars in the church of God?"

At Hartshorn this year the attendance is so large that the Senior Class is rejoicing that all of its members have to live outside the main dormitory in Pine Cottage, which they have been at great pains to make as attractive a home as a senior class should have. Dr. Tefft and his daughter, Miss Tefft, "fetched" a pleasant surprise on the school by paying it a visit. One of Hartshorn's graduates has completed her medical course at Boston University and Harvard and is now carrying the spirit of the Great Physician, which she learned to know at Hartshorn, to her own race in Richmond.



This group means the dawn of Christian womanhood in Porto Rico. It is the Pathfinder Girls' Club at Rio Piedras. Every Saturday they hold their meetings, the first one of the month for business; the second for basket-ball; the third sewing; and the fourth to do some definite Christian work, such as visiting in the Municipal Hospital or assisting in the singing at open-air meetings. Some day perhaps these same girls will attend the Government Institute at Rio Piedras, the only large normal school on the island. Since the government provides no dormitories, they will have to live, whether Baptist or Catholic, in Catholic homes while they are receiving their higher education. To provide against such a condition, the Woman's Home Society is planning to build the new hostel at Rio Piedras, making it one of the objectives of the Ruby Anniversary Fund. Will you help the Pathfinders of Rio Piedras?

BAPTIST MISSIONARY TRAINING SCHOOL

BY LILLIAN M. SOARES

THE ANNUAL TRAINING SCHOOL RECEPTION

Perhaps in no year so distinctly as this has the *personnel* of B. M. T. S. been expressed by its annual reception. From the time it threw open its doors on the afternoon of November 14th, until the last handshake, there was manifest the spirit of Christian fellowship which arise from an inner spiritual fire as fragrance from burning incense. In the afternoon the Woman's Missionary Union of Chicago held a conference. Fifteen "foreign" students of the School, each in her native costume, told how she had been led into the Master's service. Each sang a verse of an old familiar hymn in her own tongue and then as all joined in the chorus in the language of this country, one felt that in the Training School itself America was reaping the first fruits of its answer to "Go ye."

The program of the evening was given in the dining halls, where some three hundred people gathered for dinner. The School glee club and quartette sang delightfully. Dr. Behan spoke of the philosophy which is necessary to produce a spiritual personality which the School aims to give its students. Mrs. Pinkham, the new dean, spoke of the high calling of the faculty, whose duty it is to develop in minds and hearts of those who are to labor for the Master that combination of religion and education which His kingdom is demanding of its workers today. In his address on consecrated service, Dr. W. H. Main, of the First Baptist Church of Chicago, voiced again the true purpose of the school, to train young women for a larger life in Christ by teaching them how best to serve.

HAPPENINGS AT 2969 VERNON AVENUE,
CHICAGO

The School has been having a series of lectures on denominational organizations,

their history, objectives and methods of work. Rev. A. H. Gage represented the Foreign Mission Society; Dr. T. L. Ketman the Publication Society; Rev. Jas. L. White the B. Y. P. U.; and Dr. Shailer Mathews the Northern Baptist Convention. Miss Anna Long spoke on the work of the W. A. B. F. M. S., and Mrs. Smith T. Ford on that of the W. A. B. H. M. S.

On November 21st, some thirty State Secretaries and City Mission Superintendents, who were in the city for a conference, dined at the B. M. T. S. as guests of the Woman's Home Society.

Through the generosity of the Publication Society, the student body had the privilege of hearing Miss Meme Brockway give two series of addresses, one on the organization and methods of the beginners' and primary departments of the Sunday school and the other on story telling.

Seventeen of the students assisted in the presentation of the pageant for the benefit of the Judson Memorial Church, which was given in Chicago at the Immanuel Baptist Church. This pageant was written and directed by Miss Grace Daland, a graduate of the B. M. T. S., class of '95.

WHAT YOU MAY DO TO HELP

Give.—Victrola records; canned fruits for the pantry; \$5.00 for Students' Aid Fund; to the Library Fund; to the Art Fund; for pictures for the building; to Lectureship Fund, to bring noted lecturers to the School; \$175.00 for an annual scholarship, \$60.00 for one term, \$5.00 for one week; to the endowment of faculty chairs, \$15,000 each for Bible, Church History and Missions, Religious Education, etc.; and to the endowment of current expenses: \$150,000.

To what city are you going for your share in the Fortieth Anniversary banquets?

WHAT OUR MISSIONARIES WRITE

QUESTIONS IN CUBA

At Palma Soriano Miss Grace Peyton has a school of 34 little Cubans. She writes about the lively questions they ask her: how one knows whether he is on the straight and narrow way or the broad one; what chalk is for if it is not to play with; and whether one can pray lying down. She spent some time in giving a black-board talk on the difference between black and white hearts. Some time afterward, a little girl brought the physiology book to her and in great perturbation asked, "Señorita, how is this? You said our hearts ought to be white and this one is black!" Miss Peyton writes: "The work in Cuba is but just begun; both the work and the native workers are young and need careful and prayerful guidance. In showing them the way, we missionaries have our gravest responsibility. We need the prayers of those at home. Don't forget us."

A NEW WORKER AT EL CRISTO

Miss Sena E. Williford was graduated from the Training School in the class of last June and appointed soon after to go to Cuba to that school at El Cristo of which all Baptists are justly proud. She writes: "Just seven weeks since I arrived at El Cristo, and though I feel 'new,' I am very happy to have a small part in the great work which the Baptists are doing in Cuba. School opened September 11th. I room with Miss Young in the girls' dormitory and eat in the school dining-hall. My principal work just at present is studying Spanish. I teach English an hour each day in exchange for my Spanish lesson. I also help in the choir and assist Miss Young in the routine work of the school. More than anything else, I feel the close observation of these girls around me and the need of making my life reflect a little of the love, the patience and the wisdom of the Master, that they may see me as an example and be lifted

to a higher ideal of womanhood. Here lies the greatest, but, I feel, the most fruitful, task."

DISCIPLINE AT SANTIAGO

Miss Florence Harrington writes that after a pleasant summer of resting and studying at El Cristo with the other teachers of Cuba, she is delighted to be back at work. The "hard first year" is past for her and, with a stronger grasp of the language, a firmer hold on the work, a new assistant in an El Cristo graduate and 37 children enrolled in the school, the second year is opening auspiciously. She writes: "The children are very different from American children, but because I am coming to understand them more, I can deal with them better. The indifference of the parents, who sanction irregularity in attendance, and tardiness, is manifest in the children. They lose much time. This I am trying to overcome this year by the "Honor Roll." Each child who has been on time and known his lesson every day is entitled to go for a *paseo* with me. Last month four were entitled to go, but when we arrived on the scene, behold! our number had increased to seven. I didn't reprove them then, but when Monday came, I presented the case to the children and they, with their young, tender and as yet undeveloped sense of justice, agreed that the uninvited ones should be punished."

SANTA ANA'S FIFTH ANNIVERSARY

From Central America Miss May Covington sends the following interesting report: "I and my folding organ went to Santa Ana to help celebrate the Fifth Anniversary of the founding of the church. Festivities began Friday evening, when we had a good meeting. The house was well filled, the native pastor preached and the people seemed to enjoy very much singing with an organ. Saturday I made calls in the morning, and in the afternoon prac-

tised with the girls for the Sunday music and had a profitable conference with the native pastors, discussing the plans and difficulties of the work. At seven o'clock we had a prayer meeting with 125 present and a splendid spirit manifest.

"On Sunday the Sunday school and church services were combined. The pastor preached an impressive sermon to a large audience on "The Consecration of the Christian." In the afternoon 300 or more people, grown-ups and children, gathered in the *patio* of the house of one of the members for a service of praise. Several representatives from various fields gave encouraging reports of their work. It fell to me to tell about San Salvador. Special music was furnished by different girls.

"At seven o'clock we gathered in the church for the final meeting of the celebration. There was an evangelistic sermon, special music, letters read from Rev. Mr. Chapman, Rev. Mr. Keech and the former pastor, and then we had a season of prayer. The eagerness to pray was manifested when two or three prayed at the same time in low voices and with no confusion. The meeting closed with a spirit of reconsecration and fellowship and all were animated by a holy zeal for service. There is a good spirit in the Santa Ana church and many splendid workers are being raised up from among them."

THE SCOURGE

Miss Bellma E. Force writes of the ravages of infantile paralysis among her Italians of Brooklyn. "About July 7th came a letter from the Children's Aid Society, saying that no children could be sent to the country. It almost broke our hearts because we knew what their disappointment would be. Every one of our girls who had gone the summer before had been invited again and the letters we had received about them had made us very proud. Seventy-eight had been examined and found clean, a wonderful thing considering their condition five years ago. We were all disappointed but are looking forward to another year.

"What shall I say of this dreadful sickness? It is awful enough in the homes of the well-to-do, but among our people it is

frightful. Poor things! Can you imagine your baby being put into an ambulance with five others and taken away, while you stand by knowing that if it dies, you will never see it again? Do you wonder that the Italian mothers hid their sick children? Time and again they did it, and therein lay the great danger."

THE LIZARD AND THE COSMOS

Another Training School graduate of the class of '16 is working among the colored people of James City, N. C., that field where Miss Waugh and Miss Williams served so long and faithfully. Miss Grace C. Newton says: "As I write I see a little gray lizard on the doorstep and out in the garden some beautiful cosmos is in bloom. It just occurred to me that these illustrate what I have found in James City. The lizard speaks of the ugliness and sin, and the cosmos, of the beautiful, bright Christian characters that are flowering here. Standards of living are low; education is not appreciated; immorality and vice are sanctioned; nor is effort made toward the abolishment of sin and punishment of sinner. But I have seen, too, the constant struggle toward the higher life and the redeeming power of Christ in these lives. The work lies before me and I can show my love for it only by my efforts here, but already I find myself praying for these people as '*my people*.'"

RENO, THE BEAUTIFUL AND LAWLESS

A letter from Miss Elizabeth Glick shows such a clear vision of the situation among the Piute Indians of Reno, Nevada, that we can only regret that there is not space to print every word of it. "Reno," she writes, "is a picturesque little city of about 12,000, situated on the banks of the Truckee River. As one ascends the mountain road on a bright morning and sees below the panorama of city, surrounding ranches, fields of alfalfa and general appearance of prosperity, it is hard to realize that so much sin and lawlessness can exist; that the Indians, who are setting out in their bright colored shawls for a day of work in the homes of the white people or a day of idleness in the sun until the daily game of Piute poker begins, will return at evening drunk and helpless. It is difficult

to believe that many are habitual opium smokers, that their associations are of the lowest, their practices of the vilest, and that there is no law, no restriction and no help. They may be placed in jail for a time, but when they come out, the liquor is ready for them. And nothing can be done.

"The missionary sums up the lives of these Indians, their intelligence, the influences which have made them, their self-satisfaction, their lack of desire for better things, and she prays, 'Dear Father, help me never to lose an opportunity to bring good into their lives and to make them want to love and serve Thee.' The first desire of her life is to bring about the answer to this petition.

"She goes into their homes to give suggestions about cleanliness, which must be given with care, for they are proud and easily offended. The homes are usually cabins of one room, where large families, sleep, eat and live together, with dogs, cats and flies besides. Flies seem hopeless, for the Indians are superstitious and will neither kill them nor make screens.

"She cares for them in sickness and trouble, tries to understand when they tell

her of fights, gossips or 'movies,' and so becomes a part of their lives. She sees flashes of that longing for a higher life. In her talks she comes very near to those who say, 'I want to live better than I ever did before.' She has seen some try and fail and others succeed.

"The fact that until now these Indians have not been permanently situated and that their homes have been scattered has been one discouraging element in the work. But the government is about to purchase land where each may have his own house and garden plot. The missionary will then be able to come into closer touch with their home life. We are praying that this change will be beneficial in many ways and that the results we long to see will soon be realized."

Miss Fannie I. Allen writes that the Russians come to Seattle at the rate of from 50 to 100 a week. There are between 5,000 and 6,000 living in that city and but one Russian mission among them.

If you did not have a B. M. T. S. Day in November, make plans for it during the first months of the new year. Programs and material at headquarters.

HELPS FOR WORKERS

This is the last quarter of the financial year. Try to exceed your apportionment.

A NEW SENSATION

Is reported by the treasurer of the Woman's Society of one of our city churches: "At the close of the Sunday morning service a lady came to me and said, 'You are the treasurer of the Woman's Society, I believe?' I replied that I was, and she continued, 'I am Mrs. ——. I have just united with this church and I want to know something about the women's work and make my contribution to it.' This was such a new experience that for a moment I wondered whether I was in the flesh or not. But I steadied

myself and gave her a cordial invitation to be present at our next meeting and made a note of her pledge in my book."

Would that this simple occurrence might be the rule rather than the exception! When we Christians move to a new parish we are still worshipping the same God and the new church is doing the same work for the Master, the tasks that we as His followers promised to undertake. Why should we wait to be sought out and importuned to give?

LAPSES IN STEWARDSHIP

If we could have a record of the real loss that the work of the Kingdom sustains by these lapses in Christian steward-

ship, it would be most astonishing and cause us all to make some new resolves.

HELP THOSE WOMEN

Why should we not begin the conservation of Christian energy right here and now, by making less laborious the tasks of our women who are giving all of this voluntary service in caring for the business of missions—our treasurers, our chairmen of membership committees, our “Ruby Anniversary Gift Gatherers” and “Key Women”?

THE FIVE YEAR PROGRAM

Is giving us some splendid new standards. Why not add this one to them?—*“I will make my pledge before it is sought.”*

THANKS

For the “Harvest Offering” program used by the Westfield (Mass.) Association at its November meeting. We shall have opportunity to pass it on. What are other societies or associations doing? Send in your new ideas. To share your experience is one way to serve others.

A WORKER'S PRAYER

“I want in this short life of mine
As much as can be pressed
Of service true for God and man.
Help me to do my best.”

GIVE FOR THE FUTURE

As well as for the present world's needs. This is what a bequest to the Woman's American Baptist Home Mission Society will enable our women to do. The women in every church who are now giving generously should look into this matter seriously and should be making provision now to perpetuate their giving.

A SOUND INVESTMENT

Is offered by our ANNUITY PLAN. Many women will be glad to avail themselves of this plan when they know that it will combine a missionary investment with an assured income for life. Look into this carefully before you invest elsewhere. Send for information.

Who is the “Ruby Gift Gatherer” in your church? Have you given her your pledge?

Why Not Try It

A POST CARD MEETING

WHAT IS NEEDED

A RADIOPTICON. If you are not fortunate enough to have one in your church, you can easily rent or borrow one.

FOUR DOZEN POST CARDS. Alaska — Indian — Immigrant — Chinese — Negro — Mormon — Baptist Missionary Training School — Mexico — to be shown by the radiopticon.

PACKET OF LITERATURE for program material. This literature should be distributed among a number of women long enough in advance of the meeting so they may memorize what they have to say, and not read it. Remember, the room will be dark. As the pictures are thrown on the screen these women will tell about the work on the various fields.

SOUVENIRS. At the close of the program the post cards can be used for souvenirs or can be sold to cover the expense of the meeting.

The complete outfit for the program, including four dozen of our beautifully colored post cards, our new pocket editions on Mexico and Alaska, poems, stories and songs to help make the program attractive and impressive, will be sent you for only \$1.00.

Send for our 1917 Catalogue of Publications. Literature Department, 2969 Vernon Avenue, Chicago, Ill.



Prayer Calendar

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.”

Jan. 8. — Miss Alice Matthews, missionary among the mining people, Box 154, Walsenburg, Colo. Miss Rosabel Rider, missionary among the negroes, Harts-horn College, Richmond, Va. Miss Eva Button, general missionary, Brookings, South Dakota.

Jan. 9. — Miss Alice Owen, missionary among the Spanish-speaking people, 19 Villamil Street, Santurce, Porto Rico.

Jan. 11. — Miss Evelyn Bronelle, missionary nurse among the Italians and Jews, 213 E. 123rd St., New York City, N. Y. Miss Ida Woffard, teacher among the Indians, Crow Indian Mission, Lodge Grass, Montana. Miss Myrtie Rayner, missionary among the mining people, Carneyville, Wyo.

Jan. 13. — Miss Grace Peyton, teacher among the Spanish-speaking people, Palma Soriano, Cuba.

Jan. 21. — Miss Esther Scherling, missionary among the Scandinavians, 220 E. 7th Ave., Denver, Colo.

Jan. 22. — Miss Florence Harrington, missionary among the Spanish-speaking people, Iglesia Bautista, Santiago, Cuba. Miss Edith Hazlett, missionary among the Indians, Crow Indian Mission, Lodge Grass, Montana.

Jan. 23. — Miss Clara A. Howard, teacher among the negroes, Spelman Seminary, Atlanta, Ga.

Jan. 25. — Miss Frances M. Schuyler, general worker, 635 Campbell Ave., Williamsport, Pa.

Jan. 26. — Mrs. Paula B. Tooms, missionary among the Mexicans, Gral Tapia, No. 107, Monterrey, Mexico. Miss H. Mary Sundell, general missionary, 227 W. Monroe St., Phoenix, Ariz.

Jan. 30. — Miss Evelina O. Werden, teacher among the negroes, Spelman Seminary, Atlanta, Ga.

Feb. 1. — Miss Anna Knop, missionary among the Germans, 6121 Carpenter St., Chicago, Ill.

Feb. 5. — Miss Sabina Erickson, missionary among the Scandinavians, 1053 Denver Ave., Los Angeles, Cal. Miss Ella Varian, missionary among the negroes, 1703 Monroe St., Vicksburg, Miss. Miss Lydia Huber, missionary among the Spanish-speaking people, Box 32, Rio Piedras, San Juan, Porto Rico. Lucius Aitsan Kiowa, pastor of the Kiowa Baptist Church, Saddle Mountain, Okla.

Feb. 6. — Miss Ethel Ryan, missionary among the Italians, 166 Church St., Hartford, Conn.

Missionaries whose names do not appear on the Birthday Calendar should notify the Editorial Office, 2969 Vernon Ave., Chicago, Ill.

New State Directors

Minnesota — Mrs. D. D. Smith, St. Paul.

New Associational Directors

California — Santa Barbara Asso. — Mrs. W. S. Edwards, Santa Barbara.
 Illinois — Alton Asso. (Y. W. & Ch.), Miss Lulu Coyle, Alton. Olney Asso. — Mrs. W. E. Poole, Olney. Greene-Jersey Asso. (Y. W. & Ch.), Miss Anna Spangle, Otterville.
 Michigan — Jackson Asso. — Mrs. W. H. Hamilton, Jackson; Huron Asso. — Mrs. C. L. Porrett, Port Huron; St. Joseph's Valley Asso. — Mrs. George Talbert Jones; Shiawassee Asso. (Ch.) — Miss Mabel Hotchkiss, Lansing.
 Nebraska — Nemaha Asso. — Mrs. W. W. Cornell, Pawnee City.
 Ohio — Toledo Asso. (Y. W.), Miss Ruth Abell, Toledo.
 Oregon — Rogue River Asso. — Mrs. Hans Holmer, Medford.
 Pennsylvania — Reading Asso. — Miss Ester Weightman, Reading.
 South Dakota — Dano-Norwegian Conference (Y. W.), Mrs. Roy Nelson, Viborg.
 West Virginia — Guyandotte Asso. — Mrs. Elisha Wellman, Huntington; Teay's Valley Asso. — Mrs. Hugh Barr, Couch; Coal River Asso. — Mrs. Eva Knowels, Madison.

New Auxiliaries

Cuba — Camaguey.
 Kansas — Coats.
 Vermont — Belmont (L. B.).



Wants of Missionaries

CITY MISSIONS

Miss Amelia Scott, 2221 University Ave., St. Louis, Mo. — Women's and children's clothing and shoes.
 Miss Nathana Clyde, 2110 Quindaro Blvd., Kansas City, Kan. — Clothing for women and children.

CUBANS

Miss Margaret Renshaw, Iglesia Bautista, Bayamo, Oriente, Cuba. — Pictures for language work.
 Miss Alice McCarthy, Manzanillo, Oriente, Cuba. — Alphabet blocks for children.

GENERAL MISSIONARIES

Miss Fannie I. Allen, 4324 Corliss Ave., Seattle, Wash. — Russian tracts.

GERMANS

Miss Anna Knop, 6131 Carpenter St., Chicago, Ill. — Primary Sunday school papers; basted garments.

INDIANS

Miss Lucy M. Evans, Saddle Mountain, Okla. (Freight and express, Mountain View, C. R. I. & P. R. R.). — Baby clothes.
 Miss Grace Dowd, Crow Indian Mission, Pryor, Mont. (Freight and express, EDGAR). — Cut postal card patchwork, crochet cotton and crochet hooks, No. 7-12; communion set.
 Miss Anna H. Nelson, Sunlight Mission, Toreva, Arizona. (Freight and express, Winslow). — Unbasted patchwork postal card size.

ITALIANS

Mrs. Marie C. Conversano, Ellis Island, N. Y. — Shoes, underwear, dolls and toys. (Send by express, not freight.)
 Miss Bertha Bridgman, 32 Crown St., Meriden, Conn. — Kindergarten material.
 Miss Ethel Downsborough, 3342 N. 16th St., Philadelphia, Pa. — Kindergarten materials; basted aprons and dresses for girls 8 to 14 years of age.
 Miss Charlotte French, 424 George St., New Haven, Conn. — Sewing machine.
 Miss Ella Dye, 214 Woodlawn Terrace, Waterbury, Conn. — One yard lengths of bleached muslin, 50 and 60 white thread.

MEXICANS

Mrs. Paula B. Tooms, Gral. Tapia 107, Monterey, Mexico. — Remnants of cloth for children's clothes.
 Miss Virginia Trevino, International School, Monterey, Mexico. — Pictures for children.

MINERS

Miss Myrtie Rayner, Carneyville, Wyo. (Freight and express, Alger). — Kindergarten construction paper.
 Miss Alice B. Matthews, Box 154, Walsenburg, Colo. — Supplies for sewing school; large and small mottoes birthday folders; no postcards.

NEGROES

Miss Margaret V. Givens, 507 Finzer St., Louisville, Ky. — Curtains for kitchen windows; two heavy curtains for doors; individual kitchen equipment with individual gas fixtures.
 Miss Christine Bossen, 291 S. 2nd St., Memphis, Tenn. — Scissors, needles, thread No. 40 and 60; Bible map for class work.
 Miss Lillian D. Corbet, 2309 — 8th St., N. W., Washington, D. C. — Tools for manual training.
 Miss Florence Walter, National Training School for Women and Girls, Lincoln Heights, Washington, D. C. — Tools for manual training; ten balls of crochet cotton No. 50.
 Mrs. Emily Laycock Weir, Morehouse College, Atlanta, Ga. — Household supplies for new dormitory, including kitchen, dining-room, dispensary and teachers' rooms.
 Mrs. S. A. Ewing, Shaw University, Raleigh, N. C. — Thread No. 60 and 70; pins, needles, shirt waist material, percale and gingham, scissors.
 Mrs. Lillian V. Youngblood, Baton Rouge College, Baton Rouge, La. — Cloth for practice work in sewing department.
 Miss Helen Farquhar, Spelman Seminary, Atlanta, Ga. — Good card games; embroidery work; large map of Palestine for Old Testament history class.
 Mrs. Nellie L. Bishop, 11 E. St., Chattanooga, Tenn. — Gingham aprons for women; missionary stories for children; remnants of gingham, calico, outing, etc.; partly worn shoes of all sizes, for school children.
 Miss J. Louise Fowler, Americus Institute, Americus, Ga. — Bedding covers for ironing boards; sheets, pillow cases; books for library.
 Miss Julia Rogers, Benedict College, Columbia, S. C. — Song books; sheets for hospital; chairs; towels; rugs; and bed linen for boys' building.
 Miss Carrie Brown, Jeruel Baptist Institute, Athens, Ga. — Tea towels; dishpans, thimbles, scissors, scraps, remnants, kitchen towels, teaspoons, large bowls.
 Mrs. A. E. Read, Tidewater Institute, Cheriton, Va. — Apron gingham, calico for sewing classes.
 Mrs. M. A. Coleman, Coleman Academy, Gibsland, La. — Second-hand clothing, table cloths, napkins, towels, soap dishes, kitchen utensils.
 Miss Sarah Owen, Mather School, Beaufort, S. C. — Woman's wheel; sheets and spreads for cot beds, thread No. 40, 50 and 60; 12-inch dolls, aprons with sleeves, small white aprons, comfort tops and linings.
 Mrs. Mary C. Booker, Arkansas Baptist College, Little Rock, Ark. — Bedding, household supplies and Bibles.
 Miss Henrietta Bedgood, Baptist Academy, Dermott, Ark. — Sheets, pillow cases, blankets.

PORTO RICANS

Miss Mary O. Lake, 3 Bertoli St., Ponce, Porto Rico. — Plain dresses of calico, gingham or lawn, rompers, little outing flannel jackets, all for babies from one to two years of age, safety pins, soap, bath towels, diapers, rubber sheeting, a few sheets, 4 dozen light blankets for small beds, rubber nipples for large-mouthed bottles, graniteware bowls for bread and milk. (Needs of Day Nursery at Ponce.)

SLAVIC RACES

Miss Ida Ross, 86 Williams St., Hammond, Ind. — Thin white material in lengths not less than two yards.

SYRIANS

Miss Carrie Masteller, Franklin Sq. House, 11 E. Newton St., Boston, Mass. — Sewing material; outing or tennis flannel; gingham and gay cretonne; material for night gowns; bugle for Boy Scouts; kindergarten supplies; colored paper strips, paste, etc.

Gathered from Here and There

The Woman's Societies

The editor of the *Christian Index* of Atlanta writes enthusiastically of the Woman's Missionary Society in the local church, and says among other commendatory words:

The Woman's Missionary Society is one of the greatest spiritual forces in many of the churches. We knew of a church once in a small town, which had a membership of less than one hundred. There was not a man in the church who would pray in public. A Woman's Missionary Society was organized with less than a dozen. It met three times a month for prayer. The number of regular attendants increased to fifty. A revival soon broke out in which many unsaved were brought to Christ. In less than five years a dozen men would lead in prayer, and the church enjoyed an era of prosperity. The beginning of it all was in the devotional meetings of the women in their Society.

In the Interest of All

Twenty-three of the denominations represented in the Federal Council of Churches have a general evangelistic committee or commission, and fifteen of the cooperating denominations have vested in their national committee the function of making a studied investigation of the ability and character and general fitness of the men who are desirous of doing the work of an evangelist. This is a movement in the direction of safeguarding the churches and at the same time giving the evangelists a standing and endorsement. It will mean much to the pastors and churches when they can learn whether an evangelist is accredited and will mean not less to the profession of evangelist. No true one will object to the purpose of the Federal Council Commission to secure information and have it available at a central office.

A Wonderful Gateway

Not easy to realize that more than 33,000,000 of human beings have come into our country through the various ports of entry, and eighty per cent of them through the one gateway of Ellis Island in

New York harbor. Undoubtedly with much that is desirable they have brought also much that is undesirable, but we have also given them treatment quite as out of keeping with American ideals as their old world conceptions and customs. The whole problem of immigration—our side and the alien side—must be studied by the Christian people of the United States, and studied sympathetically, before we shall get far on the road to real Americanization. We ought to be at it.

The missionaries at Ellis Island aim to place a copy of the Scriptures in his own language in the hands of every incomer who is willing to receive it. The agent of the New York Bible Society, Mr. Jackson, has been doing this work for over 36 years.

Items of Interest

A church at Hati, West Africa, is reported as having 2,297 members. The church was organized twelve years ago. Each member must agree (1) to give up his fetish; (2) pay his debts; (3) give up polygamy. Native workers in the church led 500 people to confess Christ last year. The church supports 107 evangelists and Bible readers.

The average missionary gift per capita of the Moravian Church is seventeen dollars a year, yet this church is composed of poor people.

The women in Protestant churches of North America contributed over three million dollars last year for foreign missions.

In Korea a union hymnal was issued some time ago, and the first edition of 24,000 copies was sold within the first few weeks.

An Indian woman, Miss Lydia B. Conley, of Kansas City, Mo., has been admitted to practise before the United States Supreme Court. As far as officials know, she is the only Indian woman ever admitted to the bar of the highest court of the country. She is a member of the Wyandotte tribe, which inhabited the Missouri River valley in the vicinity of Kansas City, and after whom a neighboring county in Kansas is named.

MISSIONARY PROGRAM TOPICS FOR 1917

JANUARY.	The Foreign Missionary.
FEBRUARY.	Baptist Foreign Missions.
MARCH.	Missions and Peace.
APRIL.	The Need for Training.
MAY.	The Gospel Afloat and Awheel.
JUNE.	The Bible and the People.
JULY.	The Bible a Missionary Book.
AUGUST.	The Northern Baptist Convention.
SEPTEMBER.	The Mission of our State to the Nation and the World.
OCTOBER.	The Italian in America; What Can We Do for Him?
NOVEMBER.	The Italian in America; What Can He Do for Us?
DECEMBER.	Missionary Mile-stones.

FEBRUARY TOPIC: BAPTIST FOREIGN MISSIONS

For this program, use as one feature the article in November MISSIONS on "Foreign Missions and the Five Year Program." Send to the Foreign Society and the Woman's Foreign Society for literature. The Handbook of the Foreign Society gives all the facts (25c.), and is valuable to keep for reference.

MISSIONS' QUESTION BOX

ANSWERS WILL BE FOUND IN THIS ISSUE

1. Who was converted by a tract called "Andrew Dunn?"
2. "Fifty persons stood and confessed to having found their peace with God." Who says that?
3. "All three are optimists and men of vision." Who are the three?
4. What was the text of the Congo sermon by a native who cannot read?
5. How many square miles has Japan Proper?
6. What was the profit in round numbers made by Japan on her postal business in 1913?
7. How many Christmas boxes were packed by the W. W. G. girls of Iowa?
8. In what country is the next World Sunday School Convention to be held?
9. How many Jews are there in San Francisco?
10. For whom did the strikers in Victoria Park give three cheers?
11. "In bits and dribs"—who uses these words?

12. How much money would it take to support the entire work of the Woman's Foreign Mission Society for fifteen minutes?
 13. Of fourteen educators decorated by the Emperor of Japan at his coronation, how many were Christians?
 14. "During this new year teach us to pray deeper, live better, and love more." Whose words are these?
 15. What did "Harry" write to "Miss Jennie"?
 16. What does Mrs. Conversano want?
 17. What is the Outlooker cultivating?
 18. In what year was Shaw University founded, and by whom?
 19. What addition to MISSIONS would an Arizona correspondent like to see?
 20. What did Miss MacDougall find in a letter, as an answer to prayer?
- Look for the 1916 prize winners in February issue.*



Education and Evangelism

BY REV. F. W. DOWD, IMPUR, ASSAM

I believe this school is the most important factor in our work. Our boys, many of them converted in school, are with very few exceptions our teachers and preachers, *and nine out of every ten baptisms on the field have been the result, directly or indirectly, of the work done by boys from this school.* This does not mean that the rank and file of the churches have not worked, but their leaders have been men sent from our school who have started the churches in new villages and in many cases built up from nothing the churches which they lead. So I feel that all the time which a missionary puts into school work is amply justified. With the native teachers that we have, to use constant oversight is necessary to make the school efficient, and even considerable teaching on the part of the missionary. The hand to hand soul winning on the field must be done by the Nagas themselves, and it is simply a question whether these workers shall be trained or not.

There is a fine spirit among our boys and good religious interest. The boys conduct the Sunday evening meeting themselves. They have reorganized the Christian Endeavor Society and in some of their meetings there has been a very earnest and tender spirit. A number of the boys have been baptized.

Profit and Loss in Foreign Missions

BY A. H. HENDERSON, M.D., TAUNGGYI,
BURMA

That we baptize so few sometimes troubles me, so it was some comfort to read the following in a recent review of the *American Marathi Mission* in India: "Looking back over the last 100 years the additions to its church membership have been as follows: First quarter, 32; (most of whom were not Indians); second quarter, 635; third quarter 2,007; fourth

quarter, 10,056. Several thousand more owe most of their impulse toward training in Christianity to this Mission but have joined other bodies." Again, "We must try and appreciate the terrible cost and meagre outward returns of the first half century. During the first thirteen years of the Mission fifteen missionaries had come out and \$100,000 had been spent by the Board. At the end of the thirteen years, of the fifteen missionaries only four were left. The rest had died or been forced by broken health to leave the Mission. Of thirty children born to the missionaries in the first twenty-eight years, eighteen had died. At the end of that period there were exactly four Indian converts. If any missionary is tempted to discouragement by the great cost and the small visible results of pioneer missionary work, he may find ground for abiding hope in the record of the terrible sacrifices of the first half century and the fruition and promise of the second half-century of this first American Mission." We are pioneers and, compared to the record above, our progress is not slow. In fact, a worker who was here in the beginning and has lately come to live near us, when she saw how the people had been brought in and how the work had spread, could hardly believe this miracle of God's grace. We have had great blessings-but we long for more.

Why the Men of India Discouraged Education of Women

In India men naturally discouraged education for their women, since the superstition was general that "educated women made disobedient wives," and "that husbands of girls who could read were most likely to die." Indian men had to be taught what education means before it could be passed on to Indian women. So commonly error and superstition must be uprooted before truth can be planted.

Findings of the Joint Conference

TOKYO, JAPAN, OCTOBER 6-11, 1916

Dr. F. L. Anderson, Professor of New Testament Interpretation in the Newton Theological Institution, and Dr. J. H. Franklin, Foreign Secretary of the A. B. F. M. S., who were sent as a Commission to Japan by the Board of Managers, upon the urgent invitation of the Japan Mission, held a Joint Conference with the Reference Committee, all the missionaries of the Japan Baptist Mission and representatives of the Japanese churches being invited. Before meeting in conference with the Reference Committee they spent about two weeks visiting our own stations, conferring with the missionaries, meeting as many of the Japanese leaders as possible, and visiting all the educational institutions of the Mission. They also studied the work of other denominations, giving especial attention to their schools. At the same time they visited many government schools and studied the national system of education.

The Conference was held at the Tokyo Misaki Tabernacle, October 6-11. The Conference was called by the Reference Committee but was thrown open to all who cared to attend. All the members of Reference Committee but one were present. The Japanese churches were represented by more than fourteen men, who were in constant attendance—three delegates from the General Japanese Convention and three delegates each from the three District Associations. More than twenty members of the Mission besides the Reference Committee were present most of the time. Dr. Y. Chiba and Dr. Wm. Axling acted as interpreters for the visiting Commission.

The Commission came out primarily to study the Baptist educational situation in Japan and to advise the Mission in regard to educational policies, but in pursuance of the instructions of the Board they included evangelistic work also in their investigations.

Upon their return to Tokyo they presented to the Joint Conference the results of their observations in a set of recommendations. Four days were given to a full discussion of the problems with which

the recommendations dealt, and a final form was reached which was generally acceptable to all present. The following is an outline of the findings of this Joint Conference based on the report of the Commission:

I. THE URGENT NEED FOR A STRONGER PROGRAM OF EVANGELISTIC WORK

1. Church Buildings. (a) Better Church buildings are required in many centers, the most conspicuous needs being in Tokyo. (b) A Church Edifice Fund should be created for the Mission from which loans can be made to congregations erecting houses of worship.

2. Increased evangelistic activity on the part of the Japanese churches and individual Christians in their immediate communities should be strongly urged.

3. A larger Home Mission program should be undertaken by the churches. (Japan must be evangelized chiefly by the Japanese.)

4. Conditions require a larger number of evangelistic missionaries and many more well trained Japanese workers.

II. SELF SUPPORT

In all Christian work in Japan the day should be anticipated when the responsibility for the support of the churches and for the conduct of the schools will rest entirely on the Japanese, who will have full control of such institutions. The churches should be in training for such responsibility. Lectures on self-support should be given in the Theological Seminary course, and the churches should be visited frequently by men who can inspire them to work towards complete independence of foreign help.

III. JAPANESE REPRESENTATION ON THE JOINT COMMITTEE

1. The present cooperating committee shall be reconstituted according to the provisions of the subsequent recommendations, reserving to it its present advisory functions, and shall be called The Joint Committee. It shall consist of the six male members of the Reference Committee and six Japanese to be elected by the Northern members of the Japanese Convention, not more than two of whom shall be from any one Association and one-half of whom shall be laymen.

2. Japanese members of the Joint Committee can be elected only from resident members of churches which raise fifty percent of their current expenses and have made progress in reducing the amount asked from the Mission Society since the previous year. The current expenses are understood to be the national apportionments, local expenses (rent excluded) and pastor's salary. The condition of reduction of support asked since the preceding year may be waived in extraordinary cases of persecution, famine and the like, if the consent of the Joint Committee is obtained beforehand by the church in question.

3. Each evangelistic missionary shall make up his general budget to be sent to the Reference Committee with the advice of the workers on his field.

4. The Joint Committee shall make up the budget for churches and refer it to the Reference Committee. They shall be present in an advisory capacity when the Reference Committee discusses the general budget for reference to Boston and also on the reception of the budget from Boston.

5. The Joint Committee shall have entire charge of all disbursements to churches.

6. The control of Kogisho (preaching place) work shall continue as at present.

7. Support shall not be given longer than five years to a church which does not make progress satisfactory to the Joint Committee.

8. The matter of the traveling expenses of the Japanese members shall be left to the Japanese Convention.

9. It is exceedingly desirable that an occasional informal joint conference hour of the missionary and Japanese conferences be held for the informal discussion of purposes and plans.

IV. EDUCATIONAL ADJUSTMENTS IN THE MISSION

1. Middle School. (1) Duncan Academy should be discontinued in Tokyo and a new Middle School should be established in Yokohama. (2) The name should be Chu Gakko, and must conform as closely as possible to government standards in equipment and curriculum. (3) The principal should be a Japanese who should be recognized as the administrative head of the school, with one or more foreigners on the faculty, whose relations to the Principal should be advisory. One of the foreigners should be a sort of Dean or "Founder" whose duties as such would make him the financial administrator, although he should not be known as "The Foreign Principal." (4) The Board of Trustees of the school should be composed of three Japanese and three foreigners. The Japanese members of the Board shall be one pastor, one layman and one educator.

2. Development of work in connection with Waseda University. (1) Additional dormitories should be provided as soon as possible without diverting funds from the regular work of the Mission. (2) Men in charge of the dormitories should be offered to Waseda University for service on its faculty if so desired by the officers of that institution. (3) The Conference would welcome the gift of an Auditorium for Waseda University with the understanding that the funds involved be solicited in such a way as not to interfere with the receipt of funds for regular mission work.

3. College Work (*Koto Gakko* work). (1) Work of *Koto* grade probably should be established at some time in the future, presumably in connection with the Middle School of the Mission. There is unanimous opinion that a *kotokaw* (college) should not be established unless it can be made strictly first-class in every particular. (2) Pending the establishment of a *kotokwa* by

the Mission, the theological students taking a Preparatory Course should live in the Seminary Dormitory and take the course in such school or schools as the Faculty of the Seminary may select. (3) In the cases of non-ministerial students, attention should be called to the Christian hostels at Waseda University.

4. The Theological Seminary. The Theological Seminary should be removed to the site of Duncan Academy and such improvements made in the property as may be required for the proper conduct of the school. (Note: This recommendation was made after conference with Trustees of the Theological Seminary, in whose support the Foreign Mission Society cooperates with the Foreign Mission Board of the Southern Baptist Convention.)

5. The Proposed Christian University. A Christian University appears to be essential. The educational developments now proposed by this mission will prepare for a larger support the proposed University whenever it is established.

(Signed)

JAMES H. FRANKLIN,
FREDERICK L. ANDERSON,
Commission Representing the Board.
CHARLES B. TENNY, Chairman,
C. H. ROSS, Secretary,
Of the Japan Reference Committee.

District Secretaryships at Philadelphia and Chicago

In accordance with action taken by the Board of Managers of the Foreign Mission Society on Nov. 15, and in concurrence with similar action by the Board of Managers of the Home Mission Society, Rev. Joseph Clark of the Congo Mission of the Foreign Mission Society has been assigned to special deputation service in the Illinois District, with headquarters in the office of the District Secretary at Chicago. Mr. Clark will be known as acting joint district secretary until a permanent appointment is made by the two societies. All requests for his services should be addressed to the Chicago office, 19 South LaSalle Street, Chicago.

The Board has also appointed John L. Dearing, D.D., from the Japan Mission of the Foreign Mission Society, acting district secretary until the close of the fiscal year, March 31, 1917, to succeed the late Rev. Frank S. Dobbins in the Southeastern District, with headquarters at 1701 Chestnut St., Philadelphia. All requests for his services during that period should be sent to the Philadelphia office.

Be sure to take that Japan Tour with your Sunday School.

Japan Jottings

Why is Japan demanding our attention?

First: Japan is a *strategic* point. It is the key nation of the Orient. In art, *esprit de corps*, political, educational and social progress it leads the East. Where it leads, China and India will follow.

Second: Japan *wants* Christianity. The people are seriously seeking moral and spiritual power and the leading men acknowledge that Christianity is the only means to that end.

Third: Japan *needs* Christianity. Discriminating visitors to the land of cherry blossoms say that the beauty of the country is deceiving and in no way indicative of the real moral condition. The outside is attractive; the core is rotten.

Fourth: The time is propitious. Now Japan looks to us for ideas and ideals; in less than fifty years she will be depending on herself and will care little about foreign influence.

Fifth: Japan's condition is a world concern. "Japan armed as she is, clever as she is, strong as she is, will be a veritable demon without Christianity."

FACTS WORTH REMEMBERING

Japan in half a century has changed from a sleeping, isolated, unimportant country to a wide-awake, up-to-date, efficient world power.

Christianity, condemned half a century ago, is now one of the leading religions of the country. A short time ago the government called a conference of "the three leading religious bodies of Japan" and they were Shintoists, Buddhists and Christians.

The editor of Japan's greatest weekly gives as his opinion that Buddhism will last only a generation or two longer, and Count Okuma declares that Christianity alone can satisfy the present longing of the people.

The largest university in the world is in Japan—Waseda University with its twelve thousand students—and we Baptists have a popular dormitory there.

The universities in Japan do not supply dormitories for the students as we do. That is why the Baptist dormitory or hostel is a unique institution and a vital influence among the college students.

ITEMS FROM EVERYWHERE

A significant statement was made some time ago by a Japanese railway contractor. He said, "I have charge of thousands of men. I do everything in my power to awaken their sense of honor; but the only ones I can trust without watching are those who have accepted the Jesus teaching."

Captain and Mrs. L. W. Bickel of the "Fukuin Maru" have in their own words "thrown prudence to the winds and attempted something for the crowds of young Japanese girls who are drifting to the cities of the mainland." They have organized an industrial school where Battenburg lace and drawn-work are made and five small towel factories where the girls are supporting themselves under direct Christian influence.

Grass grows to an uncuttable length on the "expanses" of Assam. At a distance it appears short and well-trimmed; at close view it towers above a man's head when he is standing upright on an elephant's back.

Twenty-two years ago when our missionaries entered the Ikoko district in Africa, not a single native in the place had heard the gospel. Now there are nearly 500 Christians scattered over 5,000 square miles. Then not one person knew anything about reading or writing; now the natives read and write and use a hymn-book. Then the foreign visitors knew not a word of the native tongue; now they have translated the Gospels and other parts of the Bible and prepared school books. Then the witch doctor reigned supreme; now the medical missionary's medicine and surgery entirely eclipse him.

The Kachins of Burma had no written language until the missionaries reduced the spoken signs to written symbols. Previous to the recent completion of this task the Kachin children who have been educated at all were taught through the medium of the Burman language. In 1917, according to a decision of the Conference on Public Instruction the government schools will expand their curricula to include instruction in the Kachin tongue and a Baptist missionary, Rev. J. F. Ingram, is preparing the text-books.



Missionary Nelson, in his meetings last summer, touched Brunswick, Minnesota, the place where he first began his evangelistic work ten years ago. He was greatly heartened to find a goodly number of those whom he baptized at that time now strong members of the little church. Although this visit was during the busy harvest time and the weather was extremely hot, the meetings were well attended and over twenty confessed Christ in baptism. An interesting feature of the meetings was the starting of a subscription list to help out the pastor who had recently lost his automobile by fire. These little cars are proving of immense importance in the work in the fields where the people are necessarily greatly scattered.

The work among the Rumanians in Akron, Ohio, while not the largest of its kind in the country, yet exerts a great influence in the life of that people everywhere. The church services are constantly growing in attendance. Many a Sunday morning finds the auditorium, which seats about 300 people, altogether too small. From the day the chapel was dedicated, Dec. 6th, 1914, hardly a Sabbath has passed which has not witnessed some souls won to Christ.

Those who think there are no scholars in Latin-America may be surprised to learn that Ernesto Quesada, the Argentine Sociologist, possessed a private library of 25,000 volumes, and that his own published books fill a five-foot bookcase. Estanilas Zeballos requires nine feet of shelf room and his unpublished manuscripts would fill four feet more, while his library contains 28,000 volumes. These are examples, and it is only because of ignorance and lack of translators that facts like these are not more widely known.—*Men and Missions*.

L. J. Olson, Swedish General Missionary in Wisconsin, says the Scandinavian

population of Wisconsin is over 400,000 and the Swedish population alone numbers 150,000. Northern Wisconsin is rapidly changing. Settlers are coming in and find themselves rewarded for their efforts in transforming a dense wilderness into a prosperous farming country. The country in the north is now dotted with well equipped farms, and extensive highways connect villages and towns.

The splendid advance of the work among the Negroes in the South cannot be emphasized too strongly. The last few years show remarkable progress in the accumulation of wealth, in the assumption of responsible positions in business and professional life, and in the great increase in literacy among this people.

"A man doesn't pray for
Things he doesn't pay for."

This precept from the pen of a clever layman is emphasized in every missionary enterprise that exists.—*The American Missionary*.

The Rocky Mountain Association, one of the seven Baptist associations in the State of Colorado, met with the church at Loveland during the month of September. The 40 churches of the Association reported 1,200 accessions, making a net increase of 17% in membership. An interesting feature of the gathering was the announcement made by Dr. F. B. Palmer, Superintendent of State Missions, that he had received a personal pledge of \$1,000 a year for five years for State mission work along the line of evangelism and the development of new fields, on condition that they secure a like amount, dollar for dollar, thereby making available the sum of \$2,000 a year over and above the apportionment. Dr. Palmer feels that this is the greatest help to the mission work of that State of anything occurring within the last ten years, and is confident that the pledges necessary to the realization of this goal will be forthcoming.

**Max Yergan — Y. M. C. A. Secretary to
East Indian Soldiers**

Max Yergan, former Student Secretary, International Committee Young Men's Christian Association, Colored Men's Department, a recent graduate of Shaw



**MAX YERGAN, A BRILLIANT SHAW GRADUATE,
GIVING HIS LIFE TO WORK IN INDIA,
AMONG THE SOLDIERS**

University, heard the appeal of Edward Carter, a Harvard man and ex-Secretary of Student Work in India, at the Cleveland Convention last May, and accepted the call to India at a salary less than that he was receiving in this country. He sailed last July for Bangalor, where he now labors among the Indian soldiers. Mr. Yergan's work has proved so satisfactory thus far that Mr. Carter recently cabled Dr. John R. Mott to send six more young colored men to labor among the soldiers in India and German East Africa. Mr. Yergan enjoys the distinction of being the first Negro sent out by a white American Board to labor among Orientals. The new appointment has aroused great interest for the cause of missions abroad among the Negro College students of the United States. — *W. C. Craver.*

South Dakota's Fine Exhibit

South Dakota Baptists all told number but 8,900. In the recent thirty-fifth annual meeting of the South Dakota Baptist Convention, held with the First Baptist Church at Mitchell, of which Rev. Robert Lincoln Kelley is pastor, they enrolled the fine total of 401 delegates and visitors. To attend, some traveled 350 miles, as did Black Hills delegates, many of whom came in their automobiles. The Secretary, Dr. S. P. Shaw, reported 641 baptisms and other accessions to a total of almost 1,000.

The local committee in charge, with the cooperation of denominational societies, arranged in the commodious auditorium of the church a comprehensive display of denominational activities; in fact a missionary exposition, the purpose being to visualize the various lines of Baptist work, local and worldwide, and to bring as many as possible into a more vital interest-touch with the same. In the center was the South Dakota Baptist Convention booth, the idea being to suggest the place of the Convention in the state, unifying all denominational activities; grouped around this in attractive booths were the exhibits of our Foreign Mission Societies, Home Mission Societies, the denominational periodicals with *MISSIONS* and *The Standard* featured; the book display of the Publication Society, supplemented in a separate section by its Sunday school and other activities; the Baptist Young People's Union and Sioux Falls College, the last having a room prettily decorated in college fashion with pennants, pillows, streamers, etc., — a lounging place for young people attending the convention in which they met college representatives purposely there to lure them into college life. The Five Year Program exhibit of the Department of Missionary Education had place as well. At each booth free literature was obtainable from the attendant in charge, as well as literature for which nominal charge was made. The color scheme was uniform for the whole, the purple and white college colors of Sioux Falls College being used. This was appropriate, as the convention keyword was "Education," emphasizing South Dakota Baptists' objective in their \$250,000 endowment campaign for Sioux Falls College, now in full

swing. The missionary exhibits with their tasty arrangement afforded a suitable lounging place for convention guests, and fully justified the effort and enterprise of the local committee in providing for them.

Literature Needed

Rev. C. S. Detweiler, Superintendent of Missions in Porto Rico, has put one of the pastors to work as a colporter among our churches. He was formerly a successful colporter of the Bible Society, but now in addition to Bibles he will sell all of the evangelical books that are available, and at the same time will secure subscriptions for our paper. There is hardly a Protestant household on the island that does not own some attractive looking book of the Seventh Day Adventists with its pictures of battles, plagues and beasts.

The Adventists are the most persistent house-to-house canvassers on the island. It is time we were at it, Mr. Detweiler says, and as public education is spreading we should encourage our people to read more the few good books that are issued by evangelical publishing houses in Spain, Mexico and the United States.

Home Mission Notes

The Colorado Baptist State Convention reports a net increase in membership of a little over twelve per cent the past year. The 55 pastors of missionary churches in Colorado are credited with more than one-third the baptisms in the entire State. These men preached 6,043 sermons, held 2,400 prayer-meetings, and made 17,301 pastoral visits in the year just closed.

The *Standard* goes into 1,700 homes in the State of Michigan each week. The influence thus exerted cannot be measured; but Michigan Baptists are not satisfied and are desirous of increasing the number by at least 1,000 another year. They are also hoping to have Missions in every Baptist family.

Dr. L. D. Weyand and family arrived the second week in October in Rio Piedras, Porto Rico, where Dr. Weyand at once assumed charge of The Grace Conaway Institute, a ministerial training school supported and cared for by the Home Mission Society.

In the territory of the Northern Baptist Convention there are 24 county seats with-

out a Baptist church; 86 towns of 1,000 or more population without a Baptist church; 54 nationalities still untouched; all of California north of Redding, with an area of 10,446 square miles, without a Baptist church; from Richmond to Fresno, a distance of 200 miles on the main line of the Southern Pacific, without a Baptist church. There are 35,000 Jews in San Francisco. No effort is being made to reach them with the gospel, except through the efforts of one Baptist woman, and she is unable to continue.

Having recently enjoyed the splendid help of Rev. D. L. Schultz, Labor Evangelist, in an evangelistic meeting for ten days, the Twolick Baptist Church of Dixonville, Pa., voted unanimously to send a letter to the Home Mission Society expressing their appreciation of his work. The laboring men in general and the miners in particular were deeply impressed with his talks to them, and have been made to feel more friendly towards the church. There were several definite decisions for Christ and others have been renewed. The church has been greatly revived.

President Robert Routledge, of the Colegios Internacionales, Cristo, Cuba, reports that the school has never been so full as now. Already they have 123 boarders and many have had to be turned away from lack of accommodations. This is a source of deep regret to President Routledge, for he keenly feels that every would-be student turned away is a lost opportunity. He writes: "If we only had the \$38,000 for the new buildings which you propose to give, we could fill them almost at once. The work will have to be undertaken at an early date or the opportunity will pass on and may not return."

Rev. H. H. Clouse, missionary to the Kiowa Indians at Mountain View, Oklahoma, writes that they had a very hot and trying summer; wheat harvest good but corn and cotton crops short. The Indians have been restless and roaming, making missionary work particularly difficult. He feels that if the Government would prohibit dancing it would result for great good to the Indian, as this and the peyote habit are his curse. He believes the Government attempts and accomplishes much to help the Indian, and then permits many things tending to tear down the very work it and all who have the welfare of the Indian at heart are attempting to do. But in spite of discouragements the kingdom is growing among the Indians.



CHAPEL CAR AND COLPORTER



The Need for Cruiser Work

Captain Wilbert R. Howell, of the Colportage Cruiser "Robert G. Seymour," writes of his experiences:

"We spent Sunday in Squamish harbor. We attended Bible school in the morning and held a service in the afternoon at Shine. We had purposed to hold a meeting at Cooper's Logging Camp in the evening, but the way was closed. In this event, we purposed to run across to Lofall Sunday morning and make announcement for a meeting that evening; but a dense fog was on and we did not go. Therefore, after the afternoon meeting at Shine we lifted anchor and went to Port Gamble, a village where the Puget Mill Company has one of its largest mills. The men are all employed in the mill, logging camp, store, offices and hotel, which with the families makes a community of about 400 people. The church building had not been used for regular services for about two years; three services had been held therein in one year. The Sunday school had not met for months. We held a service that evening, gathering an audience of 25 people on an hour's notice. We arranged to return in two weeks, which we did and held a twelve-day meeting. The second Sunday of the meeting 26 gathered in a Bible school. There were a number of professed conversions, and fourteen persons signed a statement declaring themselves Christians, and desiring to sustain a Bible school, public worship and general religious work. Others promised to cooperate who did not sign the declaration. The first person who did sign was a Catholic woman. She purchased more books from our colportage stock than any other person in the village. In connection with the twenty other places we are trying to nourish, we have arranged to give services twice a month to Port Gamble until such time as we can arrange for them to be cared for in some

other way. If there were not so many other communities looking to us for services, it would be a wise investment of time and effort to devote two or three months to Port Gamble and vicinity. Pray for us in this great needy field."

Not Enough Men

Harry J. Hanson the zealous Colporter on Wagon No. 74, writes: "It is a great joy to bring the good news into the homes. There are so many homes here where God's name is never mentioned except in profanity. I hear Macedonian cries from all directions, 'Can't you come and preach to us and spend Sunday with us?' When I have only a week-night, I wish I were half a dozen instead of one, and I feel more and more the burden of responsibility. May God help me to be faithful in all things that a great harvest of souls may be gathered in."

Distance no Hindrance

Rev. Thos. E. Boord, Colporter on Auto No. 11, tells of earnest purpose manifested: Held three fine services on Sunday; three young men of one family attended, all three walking a distance of eighteen miles to do so through blustering, snowy weather, the thermometer registering ten or twelve above zero, the younger one confessing Christ in the evening meeting, the other two having confessed formerly. "Where there's a will there's a way."

Built in a Day

Rev. A. V. Rowland, Colporter on Wagon No. 37, Anderson, Ind., writes:

This month has been much better in every way than last. Early in the month I closed a two weeks' meeting with a small mission in Indianapolis, which did more than anything they have had to awaken the interest of the community in the mission which promises great usefulness in the future. This mission was built in a single

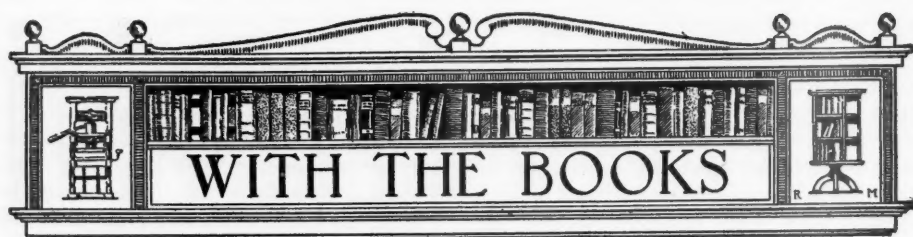
day, May 31st, 1915, built and paid for independent of the mother church, or any missionary organization. It was organized three and a half years ago in a store building, which was used for over two years, after which they erected the present substantial building in a single day. It is located in a good residence section and promises a fine future; 20 members of the Tuxedo Baptist Church are identified with it. The Sunday school attendance is from 80 to 100. Though they have only 20 members, payments to make on a \$1,350 lot, and are meeting their expenses independently, they gave me \$27.50 for the services. The entire membership and community were highly pleased with the meetings. The last part of the month has been spent with the Moores Hill Church, Brother Houghton of Wagon No. 9 conducting the music. Moores Hill is a Methodist College town of about 500 inhabitants, with a strong M. E. Church, very able pastor and the natural influences of the college to give them the prestige. We were blessed with large audiences, deep interest, 12 professions and 8 added to the church in the two weeks. The church says it was the most effective meeting it has had in a number of years.

A Free Thinker's Promise

Rev. Chas. Brazda writes: "In my house-to-house visiting I had an opportunity to speak with a young man, intelligent; capable, a teacher in the Bohemian Free Thinking Schools, whom I believe to be honest in his doubts and sincere in his search for truth. During our long conversation, in which he asked many questions, I tried my best to answer intelligently and honestly, and stated to him, as man to man, my profound belief and conviction as to the eternal God, His beloved Son and His truth. After giving him my simple testimony what Christ is and means to me, and after praying for him, he said to me, without any urging on my part, "Mr. Brazda, I promise you that I will read the Bible diligently and that I will also pray to God, even though I am not positive as to His being." To which I replied, "Don't promise it to me, but promise it to yourself and to God, yet I do accept your promise and expect you to fulfil it. And if you do, I know how it's going to come out. The God of truth and of light will reveal Himself to you as He ever does when anyone comes to Him in sincerity. May the merciful Father bless you."



Dedication Service of the "Messenger of Peace" Memorial Chapel at Washington, California. In the center are Rev. R. T. Gale and wife, of the Chapel Car, Rev. C. A. Brinstad, Superintendent of Missions in Northern California, and Rev. S. J. Langford, Pastor, First Baptist Church of Sacramento, to whom we are indebted for this photograph.



With the New Books

Leavening the Levant, by Joseph K. Greene, a missionary of the American Board in Turkey for over half a century, is an addition of positive value to our knowledge of Turkey and of missionary work among the Mohammedans. Dr. Greene was a part of the history he narrates, and one of the statesmen missionaries. He tells of the land and the people, the Armenian Question and the Young Turks, the life and character of Mohammed, and surveys the American Missions and the educational system, closing with some beautiful pages of personal character, showing the satisfactions of the missionary career. A work of value and charm, illustrated, with maps. The entire profits are to be devoted to Armenian relief. (Pilgrim Press; \$1.50 net.)

The Disintegration of Islam, by Samuel M. Zwemer, gives the lectures delivered by Dr. Zwemer at Princeton Theological Seminary and other institutions. His thesis is that Islam is a dying religion, like all other non-Christian systems and philosophies, and he gives clearly his reasons for such a belief. Most interesting is his study of the new attitude of Islam to Christ and Christianity. A book for the student of missions and developing civilization. (Fleming H. Revell Co.; \$1.25 net.)

Makers of South America, by Margarete Daniels, adopts the biographical method of giving the history of a continent through the lives and deeds of its leading men. This is the new interdenominational mission study book for senior young people. We read of Pizarro, Anchieta, San Martin, Bolivar, Thomson, Gardiner, Rosas, Sarmiento, Dom Pedro II, Trumbull, Penzotti and W. Barbrooke Grubb—a list covering a wide diversity of personality and influence. The volume is interesting, but it is difficult to see how it answers

the purposes of a mission study textbook. As sidelights and missionary readings it would seem more fitting. (Missionary Education Movement; 60 cents in cloth, 40 cents in paper, prepaid.)

The Noisy Seven, by Alice Pickford Brockway, a story of seven boys who started in a Sunday school class, one of them becoming a missionary in China. Of course a love story runs through it all. The author has visited the missions and is able to write from firsthand knowledge of the work abroad. (Griffith & Rowland Press; \$1.00 net.)

Transplanted Truths from Philippians, by Alvah Sabin Hobart. An expositor of clearness and faithfulness. (Griffith & Rowland Press; 75 cents net.)

The Report of the Twenty-second Annual Lake Mohonk Conference on International Arbitration for 1916 contains addresses and discussions of more than passing interest, disclosing as they do the widely divergent views held by good men concerning the questions of peace and preparedness, and ranging from positive pacifism to positive militarism. The *Chronicle of Events* adds to the value of the work of more than 200 pages, which is indexed. This is the very best time to read up on these great issues, which are going to press for decision by the nations of the world when the present war comes to an end. The paper on Nationalism as against Internationalism and the discussion following are suggestive, and Dr. Nehemiah Boynton in his closing remarks reached a sound conclusion when he said that a powerful internationalism could never be founded upon a weak nationalism. The former idea must not destroy the latter, but take the latter over into itself as foundation. We thank Mr. Daniel Smiley for the *Report*, which goes into our files.

MISSIONS' LITTLE LESSON IN LANGUAGE

THE LORD'S PRAYER IN SPANISH

Padre nuestro, que estas en los cielos: sea sanctificado tu nombre.

Father Our, Who art in the heavens: be hallowed Thy name.

Venga tu reino: sea hecho tu voluntad, como en el cielo, *asi*

Come thy kingdom: be done Thy will, as in the heaven, so

tambien en la tierra.

also in the earth.

Danos hoy nuestro pan cotidiano.

Give us today our bread daily.

Y perdonanos nuestras deudas, como tambien nosotros perdonamos a

And forgive our debts, as also we forgive (to)

nuestros deudores.

our

debtors.

Y no nos metas en tentacion, mas libranos de mal;

And not us bring into temptation, but deliver from evil:

Porque tuyo es el reino, y el poder, y la gloria, por todos

For thine is the kingdom, and the power, and the glory, for all

los siglos. Amen.

the ages. Amen.

PRONUNCIATION OF THE SPANISH

To make the sounds as clear as possible, we shall use *ay* for the sound of *a* as in *age*, and *ah* for *a* as in *father*. *Oh* is broad *o* where there could be any doubt; *o* in general is long *o*. *U* is *oo*, as in *noon*.

Padre nuestro, que estas en los cielos: sea sanctificado tu

Pah'-dray noo-ays'-tro, kay ays-tas' ayn los see-ay'-los: say'-ah sancteefee-kah'-do too nombre,

nohm'-bray.

Venga tu reino: sea hecho tu voluntad, como en el cielo, *asi*

Vayn'-ga too ray'-e-no: say'-ah ay'-cho too vo-loon-tad', ko'-mo ayn ayl see-ay'-lo, ah-see' tambien en la tierra.

tahm-be-ayn' ayn lah te-ay'-rah.

Danos hoy nuestro pan cotidiano.

Dah'-nos oh-y noo-ays'-tro pahn co-te-de-ahn'-o.

Y perdonanos nuestras deudas, como tambien nosotros perdonamos

E payr-do'-nahn-os noo-ays'-trahs day-oo'-dahs, como tahm-be-ayn' no-so'-tros payr-do-nah'-mos a nuestros deudores.

ah noo-ays'-tros day-oo-do'-rays.

Y no nos metas en tentacion, mas libranos de mal;

E no nos may'-tahs ayn tayn-tah-see-ohn', mahs le'-brahn-os day mahl;

Porque tuyo es el reino, y el poder, y la gloria, por todos los siglos.

Por-kay' too'-yo ays ayl ray'-e-no, e ayl po-dayr', e lah glo'-reah, por to'-dos los seel'-yos.

Amen.

Ah'-mayn.

We hope by these language lessons to inspire interest in language study, especially among our young people. There is no better way to learn the use and beauty of English than to study a foreign tongue. Try the New Testament in Italian, Spanish or French.

Financial Statement of the Societies for the Eight Months Ended November 30, 1916

Source of Income	Budget for 1916-1917	Receipts for 8 Months	Balance Required by March 31, 1917	Comparison of Receipts with Those of Last Year	
				1915-16	1916-17
FOREIGN MISSION SOCIETY					
Churches, Young People's Societies and Sunday Schools	\$487,844.00	\$151,827.49	\$336,016.51	\$132,533.06	\$151,827.49
Individuals	246,862.00	20,464.19	226,397.81	33,231.67	20,464.19
Annuity Account	16,325.00	10,283.00	6,042.00	—1,920.07	10,283.00
Legacies	90,500.00	119,890.70	29,390.70	28,275.06	119,890.70
Income from Investment of Funds	66,250.00	35,782.57	30,467.43	25,696.10	35,782.57
Specific Gifts, etc.	81,828.00	40,996.73	40,831.27	36,984.50	40,996.73
Totals	\$989,609.00	\$379,244.68	\$610,364.32	\$254,800.32	\$379,244.68
HOME MISSION SOCIETY					
Churches, Young People's Societies and Sunday Schools	\$318,079.76	\$87,517.21	\$230,562.55	\$78,178.95	\$87,517.21
Individuals	125,000.00	6,178.65	118,821.35	3,712.65	6,178.65
Legacies and Matured Annuities	116,098.00	83,653.05	32,444.95	49,358.83	83,653.05
Income from Investments	87,500.00	61,489.23	26,010.77	49,469.55	61,489.23
Miscellaneous	6,200.00	5,086.32	1,113.68	3,304.90	5,086.32
Totals	\$652,877.76	\$243,924.46	\$408,953.30	\$184,024.88	\$243,924.46
PUBLICATION SOCIETY					
Churches, Young People's Societies and Sunday Schools	\$118,752.00	\$52,102.30	\$66,649.70	\$49,375.24	\$52,102.30
Individuals	30,863.00	12,850.89	18,012.11	10,118.72	12,850.89
Legacies	10,000.00	10,000.00
Income of Funds, Annuity Bonds, Specific Gifts, etc.	91,400.00	51,730.27	39,669.73	42,594.42	51,730.27
Totals	\$251,015.00	\$116,683.46	\$134,331.54	\$102,088.38	\$116,683.46
WOMAN'S FOREIGN MISSION SOCIETY					
Churches, Young People's Societies and Sunday Schools	\$284,826.25	\$82,765.64	\$202,060.61	\$70,399.52	\$82,765.64
Individuals	62,808.99	9,304.39	53,504.60	4,382.38	9,304.39
Legacies and Matured Annuities	13,800.00	11,181.11	2,618.89	6,937.09	11,181.11
Income of Funds, Specific Gifts, etc.	19,607.50	11,455.81	8,151.69	15,623.88	11,455.81
Totals	\$381,042.74	\$114,706.95	\$266,335.79	\$97,342.87	\$114,706.95
Gifts for deficit of 1915-16		8,505.49			
		\$123,212.44			
WOMAN'S HOME MISSION SOCIETY					
Churches, Young People's Societies and Sunday Schools	\$201,557.00	\$71,717.27	\$129,839.73	\$64,946.31	\$71,717.27
Individuals	25,000.00	3,572.73	21,427.27	4,358.12	3,572.73
Legacies	19,221.00	16,521.07	2,699.93	14,544.83	16,521.07
Income of Funds, Annuity Bonds, Specific Gifts, etc.	19,222.00	\$14,415.20	4,806.80	9,071.35	14,415.20
Totals	\$265,000.00	\$106,232.27	\$158,767.73	\$92,920.61	\$106,232.27
Of this amount \$5,207.39 for 1915-16 Deficit.					
				\$12,526.27	\$785.39